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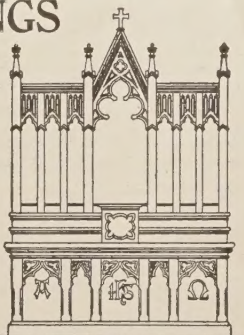
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	515
Pending Amendments to our Church Constitution—Denunciation not Progress—Views of Deputies—The Living Church Relief Fund	
HIS LOVING MERCIES. R. de O.	517
FRENCH AVIATORS ARE CHRISTIANS. European Letter. I. S. Wolff	518
THE E. C. U. AND THE CATHOLIC CAUSE. London Letter. J. G. Hall	519
NEW YORK LOCAL COMMITTEES GIVE INFORMATION CONCERNING GENERAL CONVENTION. New York Letter	520
OUTINGS FOR CHICAGO CHILDREN. Chicago Letter. Tertius. [Illustrated]	521
OPPORTUNITIES IN SOUTH PHILADELPHIA. Philadelphia Letter	522
VIEWS OF LEGISLATION TO BE ATTEMPTED IN THE GENERAL CONVENTION OF 1913	523
PRAYER BOOK REVISION. Rev. Clifton Macon	525
THE UNITED OFFERING. Mrs. Mallory Taylor	526
"TAG DAY"	526
THE PAIN OF PURIFICATION. The Outlook	527
OUT AT SERVICE. Roland Ringwalt	527
TO AN OLD SHIP'S FIGURE-HEAD, AT SANKATY CLIFF, NANTUCKET. Mary Alethea Woodward. (Poetry.)	528
THE BOARD OF COMPROMISE. "The Witness"	528
THE THIRD GREAT PRECEPT. Lilla B. N. Weston	529
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	530
CORRESPONDENCE:	532
Membership in the Catholic Church (Rev. George B. Johnson)	
—Democracy and Proportionate Representation (Rev. H. P. Scratchley)—Clergy Pensions (Rev. A. L. Byron-Curtiss)—Two Corrections (Rev. W. C. Rodgers, D.D.)—The Presbyterian Quest for the Church (Rev. Oscar Woodward Ziegler)	
LITERARY	533
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor	534
MILAN CATHEDRAL. Ann Wentworth Smart. (Poetry.)	535
THE DESERT. Rev. Louis Tucker	535
THE SOJOURNER. Annie L. Crowell. (Poetry.)	536
PERSONAL MENTION, ETC.	537
THE CHURCH AT WORK. [Illustrated]	539

SWEET away the illusions of time; glance if thou have eyes from the near moving cause to the far-distant Mover! Then sawest thou that this fair universe, were it in the meanest province thereof, is in very deed the star-domed City of God; that through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams. But Nature which is the time-vesture of God, and reveals Him to the wise, hides Him from the foolish.—Carlyle.

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MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 9, 1913

NO. 15

EDITORIALS AND COMMENTS

Pending Amendments to our Church Constitution

FOUR amendments to our ecclesiastical Constitution were tentatively adopted by the General Convention of 1910 and come before the same body in 1913 for ratification or rejection. These must be accepted or rejected as they stand, the time for amendment being past. We shall treat of each separately.

AN ELECTIVE PRESIDING BISHOPRIC

The first is a proposed amendment to Article I. whereby "upon the expiration of the term of office of the Presiding Bishop" his successor shall be elected by the House of Bishops and confirmed by the House of Deputies, for such "term and tenure of office" as "shall be prescribed by canons," and with salary to be "fixed and paid by the General Convention." When a vacancy occurs the House of Bishops is to "elect one of its number to act as Presiding Bishop until the next meeting of the General Convention."

There was a somewhat similar amendment adopted in 1907, and it failed of ratification in 1910 by an adverse vote in the House of Bishops, largely, it is understood, because the term of office for the Presiding Bishop was fixed in the proposed amendment at six years, and in any event to be terminated at the age of 70. It was felt by many that the six-year limitation of the term would make the whole system impracticable. The purpose is to have a true elected executive for the national Church. He should also be President of the Board of Missions, should give his full time to the national Church, and should derive his salary accordingly. This would involve his separation from his diocese; and the question arose as to what would be his position at the close of his six years' tenure, in relation to the national Church, to his former diocese, and to his support. Upon the impossibility of answering that question satisfactorily under the proposed terms of the amendment it fell through; but that the principle of an elective Presiding Bishopric was not thereby rejected is shown from the fact that a new amendment, leaving the term of office to be provided for by canon, was tentatively adopted and now arises for final action by the Convention of 1913.

In the meantime the proposed reorganization of the Missionary Society could not wait for the slow process of perfecting this amendment, and an elective Presidency of the Board of Missions for a six-year term was agreed upon, and the office was filled by the election of the then Bishop Coadjutor of Virginia, Dr. Lloyd, who resigned that post to accept the newly created office. His term extends until 1916. In effect, therefore, the duties which would naturally devolve upon the Church's executive have been divided into two parts, and the new office provides for the greater part of them. The term of office of the elective Presiding Bishop, with any age limit that may be determined upon, is left to be provided by canon, and thus far there is no legislation whereby the duties of the Presiding Bishop will be increased beyond those now specified.

Thus circumstances have considerably modified the original plan, and most of its practical working is left to be defined in a canon, as yet undrawn. We shall earnestly hope that the proposed amendment shall be ratified. That, however, will be only the first step in the creation of an efficient executive office

for the national Church. Unless an age limit to the Presiding Bishopric shall be established by canon, the elective system will not take effect until a vacancy has been created by the death of the present incumbent of the office, and it will hardly be suggested that additional duties should be laid upon the senior Bishop in his advanced age. And even if an age limit should be established by canon, upon which the Presiding Bishop should retire from that office, it would still be improper to combine the offices of Presiding Bishop and President of the Board of Missions until the expiration of the term for which the latter has already been chosen. It would seem, therefore, that the ratification of the pending amendment at the present time should be made, and that a commission should be appointed to recommend in 1916 some further legislation as to the duties of the Presiding Bishop and his relation to the Board of Missions. That commission might, indeed, be charged with the consideration of the whole question of the organization of the American Church, in order that the executive head should be made an efficient factor and not an ornamental appendix to our ecclesiastical system. Whatever amendment may be needed in our missionary organization, in our Departments, missionary, educational, and judicial, and in building them into a Provincial System (should that be deemed wise), should be carefully worked out by that commission, and reported in a comprehensive plan to the General Convention of 1916.

In the meantime an emergency canon must be adopted providing for the term of office for the Presiding Bishop and it may well provide also for an age limit. There must be provision that some Bishop, presumably the senior, become automatically the acting Presiding Bishop at the death of the elected official; for though the proposed amendment provides that, in the event of a vacancy in the office, "the House of Bishops shall elect one of its number to act as Presiding Bishop until the next meeting of the General Convention," yet there would be nobody competent to call the House of Bishops together for the purpose of electing him unless a canon be adopted providing for the emergency. Moreover it would be unnecessarily inconvenient to any diocese that had elected a Bishop if there should be, during any interval between the death of the Presiding Bishop and the meeting of the House of Bishops, no qualified official of the latter to send forth requests for confirmation of such an election or to take order for the consecration of a Bishop-elect whose confirmation had been completed. In this connection there might well be drawn a canon providing for special sessions of the House of Bishops, the present canonical legislation for which is entirely inadequate.

VOTES OF MISSIONARY DISTRICTS IN THE HOUSE OF DEPUTIES

Two further proposed amendments to the same article of the Constitution would provide that on a vote by orders, in the House of Deputies, one-fourth vote should be accorded the delegate from each domestic missionary district, and that delegates from foreign districts and from the Convocation of American Churches in Europe should be accorded the right to vote except where a vote is taken by orders. At the present time the delegates from home missionary districts have a vote

except on a vote by orders, and those from foreign districts have no vote at all.

In defense of the former of these propositions it is to be said that about 45,000 communicants and more than 400 clergy are resident in home missionary districts—nearly five per cent. of the whole number of communicants and nearly eight per cent. of the clergy—and that these have no voice in the more important legislation of the Church. If the 23 home missionary districts were accorded this share in a vote by orders, it would be equivalent to an added vote of $5\frac{3}{4}$ dioceses, with an average communicant strength of about 7,000 to each diocese. When it is remembered that four single districts have each a greater communicant strength than the weakest of the dioceses, the request that each of the former should be accorded one-fourth the influence of the latter in a vote by orders seems very modest.

But there is something to be said on the other side. Unless a system of representation is to be adopted whereby numbers, rather than diocesan units, are to be the basis, in which case the representation of missionary districts would be but a phase of a larger question, it would seem to us that the principle of the diocesan unit should be carefully preserved. The evil is not that these districts, not being dioceses, should not be fully represented in the House of Deputies, but rather that they should not be dioceses. It is unfortunate that public sentiment in the Church should rather have grown to condemn weak dioceses and to prefer the continuation of missionary districts. That sentiment puts a premium upon failure to assume self-support. Ought not 2,700 communicants in Marquette, 2,729 in Michigan City, and 2,915 in Duluth, to be commended for bravely assuming the financial support of their Bishop and diocese, when it requires 89,944 communicants in New York, 58,198 in Pennsylvania, and 48,547 in Massachusetts to do the same? That is the proper perspective as to the relation of weak to strong dioceses. Again, ought not the former group of dioceses to be especially commended by the Church for their self-sacrifice, when 6,986 communicants in South Dakota, 4,204 in Southern Florida, 2,946 in Asheville, and 2,831 in Spokane leave the national Church to support their respective Bishops? We say this, intending no reflection upon these missionary districts, at least two of which have special problems of poverty, and all of which have large areas with scattered population to contend with, but rather to show that the group of weakest dioceses, which have assumed the burden of self-support, ought to be deemed especially heroic in the eyes of the Church. It is customary to complain at their representation; it ought rather to be the habit to point to them as examples of noble surmounting of difficulties. Let these stronger missionary districts make greater efforts to assume the burden of diocesan support, and let them be encouraged to feel that the Church *wants* them to have, not a partial, but a full representation in the House of Deputies, as the equal of the strongest diocese in the Church. That, in our judgment, will be a better solution of the problem than is proposed in this pending constitutional amendment. But we believe the second part of this proposed change, according to foreign missionary districts equal power with the districts in the United States, whereby their delegates should have a vote except when taken by orders, may well be ratified. The two propositions are couched in separate amendments, and the one may therefore be rejected and the other ratified.

LIMITATION ON THE ELECTION OF SUFFRAGAN BISHOPS

The fourth proposition need require little space. It is a proposed amendment to Article 2, providing that before any diocese may enter upon the election of a Suffragan Bishop, it must not only receive the consent of its own Bishop but also the consent of the majority of the Standing Committees and of the Bishops in the whole national Church. In our judgment this is a wholly unnecessary and objectionable preliminary. It gives no real precaution against undue multiplication of Suffragan Bishops for the reason that it is perfectly certain that the Standing Committees and the Bishops of 68 dioceses, and the Bishops of 23 missionary districts in addition, could not possibly, acting individually, each sit as a court of final resort upon the question as to whether local conditions in some diocese far removed from themselves might be such as to require a Suffragan Bishop. If any diocese decides that question for itself in the affirmative, it is perfectly certain that a due spirit of comity, together with an inability to do justice to a reconsideration of these conditions, would result in the practically unanimous consent of all the Standing Committees and

Bishops, to any diocese that should ask permission to enter into such election. There would thus be nothing accomplished as the result of submitting the question to these bodies throughout, but on the other hand, there would be a long and vexatious delay, the great expense of two Conventions instead of one on the part of the diocese requiring the Suffragan Bishop—and nothing gained by it.

The fact that the Suffragan Bishops have no vote in the House of Bishops, deprives the national Church of any large concern in the question of how many dioceses may deem it wise to elect Suffragan Bishops; and we think that even those who object to the system in itself will agree with us that if we are to have Suffragan Bishops at all, it should be made reasonably easy for them to be secured, and that a diocese desiring to establish the system should not be put to unnecessary expense and vexatious delays.

THESE ARE the four pending amendments to the Constitution which must be ratified or rejected by the forthcoming General Convention, that which we have considered as second being in fact two separate amendments. Of the four legislative propositions we commend two and would reject two. The reasons in each case we have stated as fully as space will permit and we submit them to the consideration of the Church.

AN epidemic of denunciation of the "Episcopal" Church and of those in high authority seems lately to have broken out. If there were no element of truth in these inflammatory utterances they would do less damage, and if there were no element of falsehood it could hardly be doubted that the Holy Spirit of God would, before this, have been withdrawn from a Church that would then stand only for the worst features of a fast dying age of materialism.

Varying Church Ideals

It is perfectly true that there is a contest between varying ideals in the Church. There are rich men who metaphorically hold parish churches in their vest pockets, who browbeat their rectors, bulldoze their Bishops, secure a most unhappy influence in diocesan conventions, and prevent spiritual advance in the Church when advance is most needed. There are churches that are managed as rich men's clubs. There is real cause for anxiety lest spiritual influence in the Church be rated lower than money influence.

But to say all this, and assume that it presents a true perspective of the Church, is worse than ordinary falsehood. The Church is no museum of stained-glass-window saints, but a collection of sinners, who have made greatly varying measures of progress in the spiritual life. Some of those sinners have money, and use their money in a sinful way. Some have none, and use their tongues and pens in an equally sinful way. Some find still other ways in which to sin. The one thing in which they are all alike is that they are all miserable sinners, and the Church teaches them to confess this sad fact before God and man. And with varying degrees of sincerity, they do it.

The idea that the Church is to be condemned because we find sinners in the Church, and even in the Church's councils, is pure nonsense. That is where they belong. The Church is, day by day, offering them the means of becoming better. They may reject those means. They may derive no sort of benefit from their Churchmanship and they may cause embarrassment or injury to the Church by their patronage of her. Yet on the whole, sinners do become better men and women by receiving and using the means of grace which the Church offers them, and the Church has not been false to her divine Head.

And to pick out particular Bishops or notable clergy and condemn them for their association with sinners is highly censurable. The Bishop of a wealthy diocese, the rector of a wealthy church, is not necessarily subservient to the rich men with whom he must be associated. Some, at least, of those who have recently been condemned in lurid articles are undeserving of censure and are honestly striving to work toward the highest ideals that have been revealed to them. Ordinary prudence, not to say Christian humility, suggests the grave unwisdom of assuming that any single Bishop or priest is deserving of public condemnation by men who know him only superficially.

It is popular to-day to berate, in Church and State, the people and the influences of our great cities. Now New York, Philadelphia, Chicago, is each a great panorama of good and bad; a melting pot of the nations; a witch's cauldron in which great wealth and great poverty, and the sins of both, are

being vigorously stirred together. But to suppose that the individuals, great or small, clergy or laity, rich or poor, are to be regarded otherwise than as simple human beings, like unto the rest of us, striving as we strive, failing as we fail, sinning as we sin, and then trying again as we try, is to take a painfully warped view of a great mass of people whom God knows one by one, but whom the American people sometimes think of only in the mass.

The Church has her problems, and to whom highest ideals for her are revealed, of him will greatest effort to attain those ideals be required. But violent denunciation is not effort.

Let those who are favored to see great spiritual advance a possibility before the Church, guard their lips and their pens from denunciatory words, as applied to persons.

WE are printing in this issue the views of a number of deputies to General Convention as to legislation to be attempted in the forthcoming sessions of that body, and shall print others in later issues. Legislation is not the chief function of the Church, but it is an important function of General Convention, and the programmes which are laid down by these writers insure a busy session.

Views of Deputies

We shall follow the expression of these views with the greatest interest, as, we doubt not, will many others. For the present we reserve our own opinions on any of the programmes that are presented.

SMALL amounts and large amounts added together make a total whose real value only Almighty God can fully appraise. THE LIVING CHURCH RELIEF FUND continues to increase, because here one, there another, feels a sense of responsibility as week by week, the necessity of the case is laid before them. Here a guild, there a Sunday school class, again a church offering, and many a personal gift, are helping to swell the total. Perhaps you who are reading this will feel the desire to assist, and will resolve the desire into immediate action. The object, it will be recalled, is to make good the Church losses by tornado and flood in five states.

"Being in the flood district, but fortunately suffering no loss, we can appreciate the need of help elsewhere," writes the Rev. Forest B. Johnston in sending the Sunday school offering from Marion, Ind. "We are sorry not to have more to send." Surely those who are not in the afflicted district can also appreciate the need and will rally to meet it.

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WHEN the poet Carpani inquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made a beautiful reply. "I cannot," he said, "make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me if I serve Him with a cheerful voice."—*Selected.*

HIS LOVING MERCIES

FOR THE TWELFTH SUNDAY AFTER TRINITY

HE was deaf and dumb; but his infirmities cried out for him, and mercy was not denied him. The dumb spake, and the deaf heard. And to us, who hear and ask so little, God vouchsafes His mercy, and gives more than either we desire or deserve. Let us consider a few things that are trite, and should be obvious—things near at hand and so often overlooked.

The rain falls upon the just and the unjust, alike. The air and the sunlight belong to the poor and to the rich. Our greatest blessings come to us unasked; and it is the lesser thing that we crave and cry for. Our homes and our parents waited for our coming; neighbors and friends surround us wherever we abide; and we may not miss warmth and light and color and beauty. None of us is without love in some form or another; and whatever is really best in this world is the common heritage of mankind.

We realize this whenever we are deprived of one of these common gifts of God to man. Only those who have lost sight quite grasp the significance of seeing. What would not Beethoven have given to receive again his hearing? What price could be too high for the restoration of a lost organ? What success or what fame can compensate us for the removal of those whom we have loved, and lost awhile? How common and despised can that gift be, that, were it removed, we should not miss it beyond the power of forgetting? How wonderful and how precious are the unearned blessings! And they make up the larger part of life on earth.

Now all these are our unspoken needs; and God, knowing whereof we have need before we ask, supplies all that is necessary. There are other desires, however, whose fulfilment God makes dependent upon our asking; and the arousing of the very desire also rests upon our asking. The gift of the Holy Spirit comes as the result of the gift of the Son; and without the Son we cannot have the Spirit. "Such trust to Godward we have *through Christ*," and in no other way; and there is a difference as wide as the poles between the desires of the man without Jesus and the man that hath the Son. In a measure we all have the Son; for the Gospel is bred into our blood from long lines of Christian ancestry. So that we inherit longings for things that belong to the kingdom of God naturally, in this generation, until the knowledge of God has become a need of our natures as natural as the sunlight. The need of God has been with man always, it is true; but the need of God has now become the need of Him in all His fulness.

At one time, the revelation of the Father sufficed; and Jehovah planted His Church. In the fulness of time He sent His Son, and the Son sent the Comforter; and Christ's Church was established. We have known the Father, and we have known the Son; but Christianity at large has yet to know the Spirit as the Father and the Son are known. We have the Spirit, but we do not know Him; nor can we know Him until we ask—until we learn to *pray*. But if we pray, God, who is the giver of all good things, will give us also the knowledge of the Spirit, that we may enjoy the fruits of that knowledge.

And how can we doubt that God will hear, except from the sense of our sin? And even with the guilt of sin upon us, how can we doubt? Goodness is not made the requirement for receiving God's blessings, but faith, which is the root and source of human goodness; for we are everywhere encompassed by mercy, and acknowledgment of its source will add mercy unto mercy. And the God of mercy and pity will forgive us those things whereof our conscience is afraid, and give us those good things which we are not worthy to ask, but through the merits and mediation of Christ. "Verily I say unto you: Whatsoever ye shall ask the Father in My name, He will give it you."

R. DE O.

EVERY prayer is a wish, but wishes are not prayers. In the heart of every prayer is a sense of need, but a sense of need is not prayer. Prayer is asking for a felt need; not asking the Universe, but God. No one can intelligently ask who does not believe that he can and may be heard. No one can perseveringly ask who thinks that asking will bring nothing. Persons who believe that the whole influence of prayer is simply the effect of their own thoughts upon themselves, never pray. They cannot pray. The mouth may utter right words; the heart is not in them. Some prayers are not prayers, for those who say them do not really wish for the things they mention. But the difficulty with most prayers is that there is no grasp of the idea of God—there is no asking.—*Anon.*

FRENCH AVIATORS ARE CHRISTIANS

Notable Instances Among Them Cited

REMARKABLE GATHERING AT CONGRESS OF RELIGIONS

Society for Study of Cathedrals of France

STRIKE OF THE SWISS GUARDS AT THE VATICAN

PARIS, July 24, 1913

ONE after another, aviators risk their lives. One after another, alas! precious lives are sacrificed. The cause is said to a good one, a grand one, a cause bound in the long run to render inestimable service to humanity. However this may be, the courage and heroism of flying men is undoubted. So remarkable does this readiness to affront peril and death appear to the minds of a certain class of less venturesome persons that they have dared to put forth the assertion that such fearlessness of death can only be due to atheism, to disbelief in the hereafter. Such an assertion is utterly ungrounded. There are no doubt unbelievers among aviators, as among men of every other walk in life, but it is a fact that the most noted flying men are faithful Christians, many of them fervent Roman Catholics.

The machine in which Brindejone des Moulinais has achieved such wonderful journeys through the air was solemnly blessed before it set out at the Aerodrome Morane-Saulnier, by Mgr. Gibier, who said:

"Bishops go about in motor-cars, soon perhaps they will mount in aeroplanes. And you young apostles of the foreign missions, who dare affirm that you will not one day bear the gospel of civilization to the peoples of the most distant lands on the wings of a monoplane? Religion cannot disinterest itself from the progress of aviation. And *la Patrie*, she too counts on you, expects much from your intelligence, your audacity, your devotion. . . . In time of war you will go on before, surprise the secrets of the enemy, bring back information which will instruct and save. . . . How happy I am therefore to greet this new invention in the name of the *Patrie* and in the name of religion."

M. Brindejone, by the way, is of British or perhaps Irish descent. Brindejone is a corruption of Birmingham, the name of the family, when one of its chief members, Raoul or Ralph, migrated to Brittany in 1564.

Santos-Dumont was a fervent Roman Catholic; Latham a true believer. Blériot was a *practising* Roman Catholic, went regularly to Mass, to confession, to Communion. His airships all bore the medal of Notre-Dame-du-Platin, patron of aviators. De Caumont said: "If ever I fall, let a priest be sent for at once. Bagne made the sign of the cross as he set off flying. Princeteau was known as a clerical. Paul Echemon, who perished last year, wrote this to his sister, who is a nun:

"You know, up high in the air in the silent hours when everything is motionless, it often happens that one grows very weary. At such times one braces oneself by singing. I love to shout in the wind of my steering wheel the invocation to St. George des Cavaliers de St. Cyr."

On June 18th, at the opening of the European Circuit, the Aviation Mass was said by the Archbishop of Paris, Cardinal Amette. It would seem, therefore, that it is because they are true believers, earnest Christians, rather than atheists or doubters, that aviators so fearlessly risk their earthly lives in what they believe to be a great cause.

The Congress of Religions, to which we referred in our last letter, has just closed. It is described as the sixth "International Congress of Religious Progress."

Congress of Religious Progress

The society calls its members "Christian progressists and free-believers." M. Emile

Boutroux, of the French Academy, was president of the Congress. The vice-presidents included the well-known French Protestant pastor, M. Charles Wagner, author of *The Simple Life*, and other men of note and standing. M. Emile Boutroux is a Roman Catholic and lectures frequently upon religious and ethical subjects. But although a man of sincerely religious mentality, he treats his subjects rather in a literary than an ecclesiastical spirit, and takes his stand upon non-dogmatic ground. Roman Catholics naturally were almost unrepresented at this congress. Their presence (I understand) even among the audience, was not encouraged, for, however varied in nationality and creed, the congressists were all in agreement on one point: opposition to papal authority. The society has always numbered among its members what may be described as Catholics in revolt. Charles Loyson was a prominent member

in his time, and the monument to his memory at Perè-la-Chaise was unveiled with great ceremony by the members of this congress on Sunday, July 20th. The great pacifist, Frederic Passy, was for some years *doyen* of the society. Its members take as their watchword, "Moral and social renewal by religious renewal." Representatives from every part of the known world were gathered at this congress in Paris. Among the Protestants was a lineal descendant of one of the most famous Huguenots of history. Although true to his ancestral tradition, M. Gaston Riou is himself a sincere Protestant. In a conversation I had with him, he spoke with generous enthusiasm of the attitude and activity of the French Roman clergy during the troubles of the past ten years, laying stress upon the elevating influence these trials have undoubtedly exercised. "There are splendid men among the French Catholic clergy," he observed. "Many of the priests of the Catholic Institute are among my most esteemed friends." He was deeply interested also to learn something of the Anglican Catholic work so vigorous in Paris. So, also, was a very cultured English Unitarian minister, a member of the congress. There was one Roman Catholic speaker only besides M. Boutroux. He, however, spoke up bravely: "Liberty," he said, "is dear to every Catholic heart on condition that it does not interfere with Catholicism. The Catholic religion is essentially authoritative: that does not mean that her children are to be denied every liberty. If authority has its limits, liberty must also be duly limited. Liberty," he insisted, "does not mean revolt."

M. Charles Wagner, in welcoming the congressists to Paris, which he described as "a great city of tumult and unrest," remarked:

"By a superficial glance at our spiritual condition under present circumstances, strangers may perhaps perceive only two great distinct currents, that of intransigent religious conservatism and pronounced atheism. Don't let appearances deceive you. He who looks deeper will understand that we are travelling to bring forth a renewed and ennobled spiritual state among the population."

A very active and most interesting society here in France is that known as "Amis des Cathedrales." By the able organization of the secretary, M. le Fort, the members of the society and friends who will join them visit the grand Cathedrales of the country under the direction of a well-known archaeologist, listen to all he has to tell them, learn something at least of the glories of the wonderful architectural treasures, the prized possessions of the chief Cathedrales of France. At these visits beautiful services are held, grand musical recitals are given. Lectures are given throughout the year in Paris and elsewhere with projections, bringing to the very hearth and homes of all who join this society that magnificent inheritance, the Cathedrales of the land.

Lovers of Cathedrales

The Pope cannot escape Modernism in things temporal. That ancient institution, the Swiss Papal Guards of the Vatican, is in the throes of a strike. This is perhaps the most modernist strike of this twentieth century. The guards refuse

Guards in Revolt

to continue their duties unless their grievances, of which they have drawn up a list, are taken under serious consideration and relief given. They demand, among other things the abolition of the prohibition to frequent wine-shops! The Pope and Cardinal Merry del Val are at the present time in hourly consultation as to the solution of this unprecedented difficulty. Meanwhile the guards have been disarmed for fear of violent acts of insubordination, and the Italian police hold themselves in readiness to protect the Vatican if necessary.

I. S. WOLFF.

AS A MAN sees, so is he. Not as he sees with his physical eyes, but as he sees with his whole being. There are men so small that they cannot see beyond the corn in the trough. A great man sees beyond time. Our greatest men we call seers—men who see the invisible. Standing next to the brutes, one appreciates nothing beyond to-day's dinner. Standing next to God, one is able to appreciate, to take delight in, the final triumph of the good that may be ages in the distance. He that is growing in grace is growing in vision. If eternity does not loom up more real to-day than it did a year ago, one may question whether there has been any real progress. We talk of a religion that will help us to grasp the living present. The trouble with most of us is that we have too strong a grasp on the living present already. We need a religion that will help us to grasp the living future. We want the vision of a Stephen, that we may look steadfastly into heaven and see the glory of God, "and Jesus standing on the right hand of God."—*Selected.*

THE E. C. U. AND THE CATHOLIC CAUSE

Notable Address by Rev. J. W. Greaves

DUCHESS OF BEDFORD TALKS ON PREVENTIVE WORK AMONG GIRLS

Visit of the Kabaka of Uganda

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, July 22, 1913

THE *Church Times* has done the English Church Union, and the Catholic cause which it represents, a good service by reproducing in full in its columns the address delivered by the Rev. J. W. Greaves, vicar of St. Barnabas', Balsall Heath, at the recent annual meeting of the South Birmingham and Moseley branch of the E. C. U. This address may be considered a reply to the paper read some little time ago by the Rev. F. L. Underhill, vicar of St. Alban's, Birmingham, at an E. C. U. meeting in Birmingham, and which provoked some controversial correspondence in the *Church Times*.

Referring to the alleged apathy of many English Catholics towards the E. C. U., and which was commented on by the Birmingham District Union secretary in his recent report, Mr. Greaves said the reason, probably, was that they did not realize the need for the Union as Catholics once did. Time was when it was almost necessary to the existence of a Catholic parish that it should have the support of this society. That was the time of "ritual" persecutions. But these have now practically ceased. "The ritual battle is won, and it is largely the E. C. U. which has won it, backing persecuted priests, defraying the expense of costly litigation, educating public opinion, until the Protestant agitator is an utterly discredited person with all impartial men." But although the old need for the E. C. U. has passed, or is passing, a new need is rising. To the man in the street there are certain matters which touch his life and come into his horizon which he does not include among sacred things, but which the Church regards as sacraments, *e.g.*, marriage. He chooses that the Church shall marry him on any conditions he desires, provided they are recognized by the State. And the new need of the E. C. U. is a result of this.

"The task before the E. C. U. will be to support the Church in the exercise of her disciplinary powers, in the claim that the Power of the Keys is to lock up the channels of Grace from the unbeliever and the impenitent, as well as to open them freely to the faithful and the penitent. The priest who refuses to solemnize marriages which are forbidden by the Church's law but sanctioned by that of the State, or who refuses to admit to Communion persons whose marriage cannot be recognized by the Church, will undoubtedly suffer persecution in some form or other. He will be opposing the world, not in a matter where merely its ignorant prejudices are excited, but which ultimately is outside its ken, but in matters where passion and self-interest are combined. Already the battle has begun."

The Barrister Deceased Wife's Sister case was referred to as fresh in the memory of all and only recently there was a similar affair in the diocese of Hereford. Those who claim Holy Communion on their own terms will urge their admissibility, and Latitudinarian Bishops and Deans will support them, to the cost of the clergy who dare to oppose them. Here is a new need for the E. C. U. But there is another one, the speaker went on to say. The various schemes for Prayer Book revision have called attention to it, notably in regard to the controversy which has been raised as to the continued public recitation of the Athanasian Creed. It is those who deny the doctrine of the Virgin Birth and bodily Resurrection of our Lord who are most virulent in their opposition to the dogmatic assertion of these facts: "And it is the party in the Church which is ready to accept the pronouncement of the State with regard to the marriage law, which is prepared to admit that morality is definable by the State and that conditions of Church membership are of State manufacture, which is also most ready to alter the doctrinal standards of the Church." It is the power of this party, the so-called "Liberals" in the Church, which constitutes the new need for the E. C. U. And yet there are signs that the Catholicism which is in the field for this fight is a disunited one. Now it will be a most disastrous thing for the Church, with this fight before her for what is absolutely vital, if amongst those to whom she should look for the foremost champions of her rights and liberties and truths there should be any division. And here is one of the greatest needs which the E. C. U. has had laid upon it, to prevent the cleavage with which we are threatened.

"If Catholics become intent on the effort to secure uniformity, they will become less able and ready for the fight for the maintenance of Unity and of Catholicism itself. Neither of the two schools of thought (if we may call them so) which I have mentioned will ever be able to convert the other. But it is possible to give a splendid illustration of the Psalmist's exclamation: 'Behold how good

and pleasant a thing it is, brethren, to dwell together in unity.' Brotherhood amongst Catholics was never more needed than at the present time. We have won so much in the past, and there is so much more to win. The E. C. U., with its tremendously large lay element, can do so much to help to keep the Catholic party in true perspective, to keep its sense of proportion."

Finally, there is another need for the work of the E. C. U. It is the need for patience. As we look back on the past and see how already the Catholicity of the English Church has been vindicated and how much of her heritage of Catholic privilege she has already regained, "it would be faithless to doubt that the full inheritance will be restored to us, and that our claims so long denied will be finally acknowledged." So far, the E. C. U. has been the defensive force of Catholicism in the Church. It may be called on to take the offensive before long, and in the face of this need it behooves us, said Mr. Greaves, to do our best to maintain and extend the influence of the Union.

The annual meeting of the London Diocesan Council for Preventive and Rescue Work, held the other day at the Church House, and presided over by the Bishop of London, was the occasion of a notable address by her Grace, Adeline, Duchess of Bedford, who seconded the motion for the adoption of the report. After some preliminary remarks, her Grace touched upon the painful subject of the terrible prevalence of impurity among children. One reason for it might be traced, she thought, to the compulsory association of huge numbers of children in the elementary schools of the country. The danger should be systematically brought to the notice of school managers with a view to the provision of more supervision of the children in their times of recreation. She ventured to suggest that little children in groups of twenty or thirty should be specially mothered by those who would make it their life work to impart to the little ones some sense of the purity which is peculiar to Christian womanhood. The great societies like the Woman's Help Society and the Girls' Friendly Society cared for girls between, say, fourteen and eighteen and on to the marriageable age. But they began "about seven years too late." She pleaded for careful Christian teaching for the infants, girls especially; and it was most important that they should be taught to revere the Holy Mother of our Lord from the time they can speak, and before. The Christian girl who had had that teaching, whatever her future might be, was never the same person as one to whom that teaching would be strange or unfamiliar. A striking instance of this once occurred to the speaker when visiting a penitentiary. There was a woman of most difficult temperament, half Irish and half Lancastrian. She drank, and at times it was dangerous to go near her. "She had one of these fits on the occasion of my visit," continued the Duchess, "and I was asked if I would try to influence her. I entered the room. She sat on her stool, sullen, taking no notice. I took up a book called *The Garden of the Soul*, with which every Roman Catholic inmate was provided. I chanced to open it at a picture of the Blessed Virgin. On the impulse of the moment I held it up before the woman and said, 'What does she think of you?' The effect was instantaneous. She looked up, and softened, and these were her words: 'She blushes for me.' The thought of the perfectly pure Christian womanhood came rushing back to her from the time when she had been familiar with it." Why should that special devotion be so purifying? Why should it thus help those who have had it instilled into them from infancy? "I believe it is," said the Duchess, "because when Almighty God chose to bring forth the fullest and finest flower of the human race He chose a woman for His purpose; and we all believe that the consciousness of humanity contains a latent response to the Divine purpose and Divine action. I believe that every distorted ideal of womanhood, at all times and in all ages, is due to a loss of the ideal set before the race in Catholic Christianity which can never be ignored with impunity. So let me plead the cause of our babies; that societies of the Holy Childhood may be raised up to train them until they are ready for Confirmation and first Communion. Then the great societies will open their arms to them and carry them on to marriage, when they can join the Mothers' Union, and thus be able to pass on in their turn the teaching and ideals they have received to their infants in their own homes and families." This striking and noble address of the Duchess of Bedford was frequently punctuated with applause by the large audience present.

It appears that the Kabaka of Uganda has been paying a visit to Auckland Castle, near Durham, the official residence

(Continued on page 522.)

NEW YORK LOCAL COMMITTEES GIVE INFORMATION CONCERNING GENERAL CONVENTION

Reduced Rates from Many Parts of the Country

BISHOP BURCH HAS RECOVERED FROM RECENT ILLNESS

Summer Work in Trinity Parish

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, August 5, 1913 }

INFORMATION as to transportation, hotels, etc., for the coming General Convention is being circulated by means of circulars and folders from the office of the local Committee on Arrangements. Reduced rates have been made by a number of the passenger associations of railroads, and these are available for Bishops, deputies, Woman's Auxiliary, Junior Auxiliary, and Daughters of the King, and in cases where round-trip tickets are sold, for all others visiting New York in connection with the Convention. The rate from points in the Trunk Line Association, New England Passenger Association, and Eastern Canadian Passenger Association will be one and one-half fare, plus twenty-five cents for validation of certificates, tickets to be good, going, on any date from October 4th to 10th, inclusive, and, returning, on any date up to and including November 3rd. This includes substantially all territory east of Buffalo and Pittsburgh and north of Roanoke and Charlottesville, Va., and of Huntington and White Sulphur Springs, W. Va. Passengers from that territory should obtain validation of their certificates from the secretary of the House of Deputies in New Synod House, Cathedral Grounds, Amsterdam avenue and Cathedral parkway (110th street), and when the passenger is ready to return, the certificate should be presented to the Joint Agent of the Railroads in New York City, who will be in attendance at the secretary's office daily except Saturday and Sunday. From other points west and south of the territory thus described, various arrangements are made, information about which can generally be obtained locally. Certificates from such territory must be validated either by the Joint Agent of the Railroads, who will be in attendance at new Synod House, as above explained, or by an agent of the terminal line in New York.

The committee on City Transportation and Baggage has also provided special delivery tags which will be sent out on application, and in their circular it is recommended that when checking baggage at the starting point, the railroad or steamship company's checking agent be requested to furnish a special delivery check for each piece of baggage, which will insure its prompt delivery without further charge direct to destination in any part of New York City, Brooklyn, Jersey City, or Hoboken. The cost of such special delivery checks is but slightly more than the usual local charge for such service. Considerable delay may thus be avoided. There is also a hotel list with information as to rates, etc.

As heretofore explained, the House of Bishops will meet in old Synod Hall on the south side of Cathedral choir; the House of Deputies in new Synod Hall, Amsterdam avenue and One Hundred and Tenth street (Cathedral Parkway). The Woman's Auxiliary will meet at St. Michael's parish house, 225 West Ninety-ninth street, adjoining St. Michael's Church, Amsterdam avenue and Ninety-ninth street; Daughters of the King will meet in St. Agnes' parish house, West Ninety-second street near Columbus avenue.

The many friends of Bishop Burch will be glad to know that he has recovered from the sudden attack of illness which prevented him from sailing for Europe a week ago. Last year he was obliged to cancel appointments to preach in several of the American chapels on the Continent because of the critical illness of his daughter. Subsequently he decided to postpone the trip abroad until this summer. Two weeks ago he was to have sailed from New York and joined Mrs. Burch and his daughter abroad. On account of diocesan business he postponed his departure for a week. On the date of sailing he was too ill to leave home. Communicating with his family he proposed that they should return and spend the rest of the summer at some near-by sea-shore resort. The Bishop has worked very hard during the year, and the results of over-work temporarily disabled him.

Considerable interest has been taken in "The Rector's Editorial"

printed in the last issue of *Trinity Parish Record*, and entitled "Trinity Parish in the Summer-time." Large extracts have been reprinted in the daily press. As the strictures alluded to are more than a half century old, and are to-day zealously purveyed by the enemies of the Church, and accepted by the thoughtless; parts of the editorial are reprinted herewith:

"The work of Trinity parish never stops. An unwary reader of the newspapers might sometimes suppose that in the summer-time the Church goes to sleep. Pathetic little stories are apt to appear at this season, of people left in the hot city and unable to secure the services of a clergyman in the hour of need. These little tales may serve to fill up 'space,' but they are no more to be taken seriously than the statement which recently appeared in regard to Trinity parish and the new Subway. In this statement it was declared that Trinity parish had shown a lack of public spirit by receiving compensation from the city for the making of the Subway Tunnel under St. Paul's churchyard. The fact is that Trinity parish did not receive and did not ask any compensation for the making of the tunnel under the churchyard. The compensation received was for the passage of the Subway under the building of the corporation in the rear of the churchyard, and for serious and permanent injury to the site on which this building stands.

"There is never a time in New York when the services of the clergy are not readily and freely accessible to all who may need them. The nine churches of Trinity parish are open for private prayer and for public worship every day throughout the year. The clergy and other workers get away during the summer season for their needed times of rest. But the daily round of worship, and in addition a large amount of the regular parish work, go on without cessation. We are sometimes gravely asked to remember that the 'Devil never takes a vacation.' The example is not one that should be recommended for imitation. No one doubts the necessity of a vacation for the school teacher. It is at least as necessary for the parish priest. There is no work which makes greater demands upon spirit, mind, and body than that of the faithful pastor of souls. The work of the Church must go on, but for the sake of the work quite as much as for their own sakes, the clergy must have their times of relaxation and recreation. So far from summer being a time of sleep in Trinity parish this season brings many special opportunities and forms of work."

At Trinity Church a large number of strangers and visitors attend the services, and a special preacher is provided during this season. The preacher this year is the Rev. Stuart L. Tyson of the University of the South at Sewanee. The open air services in Wall Street and elsewhere minister to large congregations. Daily vacation schools are maintained at Trinity Church, St. Luke's, and St. Augustine's for the children in their respective regions, who would otherwise be left in the streets without supervision. Fresh air work is carried on under various forms, and in all parts of the parish. There is the Seaside Home of the parish at Islip, Long Island, the sending out of mothers with their children for one day excursions from the Mission House on Fulton street, the Summer Camp of St. Luke's chapel at Belleport, Long Island, the Summer Camp of the Intercession, and the Boy Scout work at St. Paul's. And this is the season when the many "breathing spaces" maintained by Trinity parish, are daily of incalculable benefit.

"We occasionally see letters to the newspapers," continued this article, "referring to the enormous benefits enjoyed by Trinity parish as a result of the exemption of its property from taxation. Such statements have an interesting sound but the question is, what are these unique benefits which it is assumed that Trinity parish enjoys? In the cold realm of fact they have no existence. Trinity Church enjoys no other exemption from taxation than that which is enjoyed by every church of every name in the city. Upon every foot of its property which is used for business purposes it pays full tax. That part of its property only is exempt which is used solely for religious and charitable work. And here follows the point which seems sometimes to be overlooked. Instead of receiving any 'unique benefits' from its untaxed property, Trinity Church makes a great contribution to the city each year by holding this enormously valuable property, and maintaining it for the public good without deriving one cent of income from it, and without any expectation of ever deriving from it any income."

Worshippers at the Cathedral of St. John the Divine last Sunday missed the venerable sexton, Charles F. Barnard. Many regrets were expressed when it was known that Mr. Barnard was ill and unable to leave his house. The thousands who have enjoyed his unflinching courtesy and noted the military precision with which he has done his duties, will not be unprepared to hear that he is a veteran of the Civil War. Twenty-three years ago he began his work at the Cathedral site, then at the Crypt.

COVETING this world's riches is reprehensible, for it makes us of the earth earthly. But against coveting earnestly the best gifts Divine grace has made it possible for us to acquire—real riches—there is no moral restriction, but encouragement rather, because that makes us heavenly minded.—*Selected.*

Bishop Burch Is Better

Illness of Mr. Barnard

OUTINGS FOR CHICAGO CHILDREN

Day at Kemper Hall for Children from St. Mary's Mission House

NEW RECTOR FOR CHURCH OF THE EPIPHANY

The Living Church News Bureau }
Chicago, August 5, 1913 }

IT has for some years been the custom of the Sisters of St. Mary at the Mission House which works in connection with the Cathedral in one of the worst neighborhoods of Chicago, to give weekly outings during the summer to poor mothers and children, largely from the neighborhood. From one to two hundred are taken weekly to some beautiful grove or park, or to one of the suburbs of the city. Transportation is usually given by some generous railroad official and the ladies of the different parishes of the diocese provide the luncheons and entertainment.

Early in the morning the party gathers at the Mission House, eager for their one day's pleasure, for many of these city children are far from any park, in spite of Chicago's nu-

joy. During the latter part of July, a friend of the Sisters who is greatly interested in the work of the Mission House engaged a private car and took a large number of mothers and little babies to Lake Geneva to enjoy the day at her home and to have a ride on the lake.

Another day of summer pleasure for Chicago's poor children is "Orphan's Automobile Day," and the clergy of the city during the latter part of July received letters from the associations in charge, as did all the ministers and priests in Chicago, requesting co-operation. The plan is to give to every orphan in the city an all-day automobile ride through Chicago's superb park system, with a luncheon at Garfield Park, on the west side. The Chicago Automobile Club, Motor Club, Garage Owners' Association, Automobile Trade Association, and the Electric Vehicle Association of America are all uniting in this effort to enlist sufficient cars and chauffeurs to give every orphaned girl and boy in Chicago this outing, which will take place on August 14th. The children will be called for at 10 A. M., and the cars will be returned to their owners in time for the home-going after business closes. The park commissioners and the police authorities are enthusiastic over the project, and have already agreed to help in every possible way. The clergy of the diocese will undoubtedly call the attention of their people who own cars to this welcome opportunity.

The Rev. Herbert W. Prince, curate at St. Paul's, Kenwood, has



CHICAGO CHILDREN ON KEMPER HALL GROUNDS, KENOSHA, WIS.

merous breathing places, and most of them rarely see a tree or flower. To the hard-working mothers it is the one day in the week that they leave their work and care.

The parishes which have recently provided these outings for the poor of the Cathedral are the Atonement, Edgewater; Trinity, Highland Park; Emmanuel, La Grange; Grace, Hinsdale; St. Luke's, Evanston; and Calvary, Batavia; while several steamship companies have kindly given free transportation to Waukegan, Michigan City, and South Haven. How these little children love the water! Some of them do not wait for bathing suits but rush in with all their clothes on, drying themselves on the beach afterward. No ill effects seem to follow such an adventure. It is easy for a few people to take care of a great number of such little children, for they need so little attention—they are so easily amused, and so accustomed to looking after themselves.

One of the finest outings of the year is the one given by the Mother Superior and the Sisters of St. Mary on the beautiful grounds of Kemper Hall in Kenosha. This year 251 mothers and children were thus entertained. The luncheon was served on the lawn for the children, as shown in the accompanying picture, and in the gymnasium for the mothers. A service was held at 3 o'clock, the address being given by the Rev. F. L. Maryon, chaplain of Kemper Hall. This day is always a very great treat to the Cathedral parishioners and is annually anticipated by them with the keenest

accepted the call of the Church of the Epiphany, Chicago, and will take charge of the parish on October 1st, after his return with Mrs. Prince from abroad. He was in charge of Glen Ellyn, in this diocese, before he went to St. Paul's one year ago, and previously he had been assistant at Grace Church, Oak Park, under the Rev. E. V. Shayler. Before coming to Chicago he had had some experience as a missionary in India. During the past winter he did considerable executive work in connection with the committees that organized "The World in Chicago," his department being connected with the grouping of the "Stewards" who explained the various exhibits.

The Rev. W. G. Studwell, rector of St. Mark's, Chicago, will spend the month of August at the home of his father, Port Chester, N. Y. The Rev. R. S. Hannah, rector of Christ Church, Savanna, will take charge of St. Mark's as supply. St. Mark's has joined the group of Chicago parishes which provide a children's Church service, with instruction, as a substitute for the regular Sunday school session, during the summer. This plan was inaugurated at St. Mark's on the first Sunday in July.

The Rev. G. Taylor Griffith, curate, is in charge of St. Peter's, Chicago, during the vacation of the rector, the Rev. William C. Shaw, who is at his summer home, Thamesville, Ontario, Canada, and will remain there until about the first of September. St. Peter's choir is postponing their camp until the middle of August, in order to await the return from Europe of Mr. Hubert E. Hyde,

New Rector at Epiphany

Children's Service

Work at St. Peter's

the organist and choirmaster of the parish, who has been abroad since soon after Easter. The choir will camp at Paddock Lake, Wisconsin.

The Rev. F. E. Wilson, rector of St. Andrew's Church, left on July 18th for Geneva, N. Y., there to spend his vacation until September 1st. The Rev. L. W. Applegate of Gary, Indiana, is taking charge of St. Andrew's in his absence. The parish choir camped during the last week in July at Channel Lake, Illinois.

The Rev. George B. Pratt is in charge of St. Martin's, Austin, during the vacation of the rector, the Rev. R. H. F. Gairdner, who left on July 1st for Bay View, Mich., and who will thus be absent until September 1st. The Sunday evening services are omitted at St. Martin's during July and August. The choir camp at Cedar Lake, Wisconsin, began on July 28th.

The Rev. Jacob Julius Steffens, curate, is maintaining the three week-day services and four Sunday services at the Church of the Redeemer during July and August, in the absence of the Rev. Dr. J. H. Hopkins, rector. Dr. and Mrs. Hopkins are at their "Wedding Bells Bungalow," on Grand Isle, Vt., and expect to return to Chicago on September 12th. The music at the Church of the Redeemer is led during the summer by a mixed choir, and by a quartette. The Sunday school choir sings at the children's Eucharist and instruction every Sunday at 9:15 during July and August. The parish choir takes a vacation for the summer. Owing to the proximity of the University of Chicago, with its 3,000 summer students, there are many visitors at the Church of the Redeemer during July and August, and the services are well attended as a rule.

The Rev. A. T. Young, rector of the Church of the Advent, has been spending his vacation in England, chiefly with his father, the Rev. Gabriel Young, who is vicar of a parish in Norwich. Mr. Young has preached on every Sunday in England, generally on missionary topics, and has spoken to crowded congregations on the American Church and its work. He also addressed the clergy of the Hingham Deanery at Bamburgh on the same subject, using Dr. Tanner's missionary maps with good effect. Mr. Young had not been back to his native land for more than twenty-five years. He sailed for the return trip on July 26th, having been away somewhat more than two months. "I am glad," he says, "to come back to the land of my adoption and to the American Church. Our system, I believe, is the best, for the Church in rural England seems to me stagnant, with little for the ordinary layman to do. After our American militant spirit, the Church in England is tame as far as aggressive work is concerned, and the many small parishes seem to make the clergy lazy."

TERTIUS.

THE E. C. U. AND THE CATHOLIC CAUSE

(Continued from page 519)

A Notable Visitor

of the Bishop of Durham. With a party of ten, including the Rt. Rev. Dr. Tucker (the first Bishop of Uganda, and now a canon residentiary of Durham), and Archdeacon Walker of Uganda, he drove from Durham and spent three hours at the castle. At luncheon the Bishop of Durham spoke of the deep interest of the occasion to those who had long watched the memorable advance of Christianity in Uganda, and found parallels in the story of the evangelization of Northumbria in the seventh century. The visit closed with a short service of prayer and with the Bishop's blessing in the chapel, where the Kabaka occupied a stall at the Bishop's side. He is said to have charmed all by "his simple dignity and cordial friendliness, his faultless English (a sign of admirable teaching as well as great receptivity), his Christian devoutness, and his alert intelligence." In his state robe of rich blue, the tall and upright prince was a striking figure. Mr. J. R. Sturrock, his English tutor, his African tutor, and his guardian, the great chief Ham Mukasa, were among the party of visitors. It is indeed marvelous to think that the present Christian King of Uganda is the son of the heathen Mwanga, who caused Bishop Hannington to be slain within even the memory of many of us, and inflicted on the infant native Church such a dire persecution.

J. G. HALL.

INABILITY to fear is of service in some animals, but not in men. Kipling vividly contrasts the dull stolidity of the bullocks who, in their ignorance, could be made to draw field-pieces nearer to the enemy's fire than could any other animals, with the high-strung, sensitive intelligence of the magnificent war-horses who showed true heroism in moving up only half the distance covered by the bullocks. The one knew fear, but conquered it. The other knew it not, and was of service only as a machine. The glory of heroism lies in conquering the fear which makes cowards only when it is unconquered.—Selected.

EVERY EXPERIENCE in life has something to do in shaping character, just as every rain has something to do in forming the hills and saying where the rivers shall run.—Selected.

OPPORTUNITIES IN SOUTH PHILADELPHIA

Improvements to be Made by the City

DEATH OF ORLANDO CREASE

University of Pennsylvania to Have a Fine Chapel

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau)
Philadelphia, August 5, 1913)

PLANS which are made for the betterment of the shipping conditions of the port of Philadelphia and improvement of the southern section of the city will have an important bearing upon the future of the Church in this city. The city has completed plans looking to the building of wharves along the river to the Navy Yard grounds. It has also decided to open up a considerable tract of land which has been useless, by filling in from the materials taken from the river bottom by dredges. Instead of allowing this land to be taken by speculators for building purposes, the city authorities have arranged to lay out the tract artistically. As this tract is close to the business section of the city, it will attract people speedily and in a few years there will be a good and substantial population. This will be the Church's opportunity. At the present time the foreign element has almost closed the churches. This will instil new life in those already there and give reason for new parishes.

The Church in Philadelphia has sustained a sad loss in the death of Orlando Crease, who passed away the early part of last week. Mr. Crease was a warden in St.

Death of Prominent Layman

David's parish, Manayunk, and a pew holder in St. Peter's, Germantown. He has been active in the affairs of the Church in all the diocesan conventions, and by his counsel and advice has greatly advanced the interests of the Church. In his own parish he has been an earnest and faithful worker. In addition to the position of rector's warden in the parish he was also superintendent of the Sunday school. He filled both positions for a period of fifty years. He was a trustee of the diocese, vice-president of the Bishop White Prayer Book Society, a member of the Executive Board of the Sunday School Association, and one of the managers of the Advancement Society. Mr. Crease was an Englishman by birth and came to this country early in life and settled on a farm in what is now Roxborough. The Bishop of the diocese, who is on his vacation in Massachusetts, came on to the burial.

It is reported that the University of Pennsylvania has asked for plans for an imposing chapel on the grounds of the university.

University Chapel to be Erected

The structure is to cost a half million dollars. It will be 180 feet long by 66 feet wide. The seating capacity will be 1500. The tower will be 30 feet wide by 175 feet high. A chapter house will be added, about 30 feet in diameter. The committee having the matter in charge is composed of Provost Edgar F. Smith, George Wharton Pepper, Charles S. Walton, Rev. Floyd W. Tomkins, D.D., and Rev. Oliver Huckel. This is a move of great importance in the life of the university. While daily services have been held and largely attended, the spiritual life of the university has had no definite connection with a chapel.

Miss Marianna Sloan is engaged in making a new mural decoration for the back of the altar for the Church of the Annunciation, the Rev. Daniel I. Odell, rector. Miss Sloan is the artist who made the panels for the Bishop Clarkson Memorial Altar some years since.

Mural Decoration

The cornerstone of the church for the merged parishes of St. Anna and Redemption will be re-laid on account of the unsuitable place in which it was placed in 1908 and because of the condition of the papers in the stone. Many of these have been seriously affected by the dampness.

Relaying of Cornerstone

There has recently been placed in the Church of the Messiah, Gwynedd, Pa., a handsome memorial window just above the altar, taking the place of a smaller window which has stood there for some thirty years. The window is the gift of Mr. Francis E. Bond of Gwynedd Valley in memory of his wife, Margaret R. T. Bond. It is a beautiful representation of the Resurrection scene, with a sleeping soldier on either side and angels thronging about the risen Lord. The window was dedicated and blessed on a July Sunday by the rector, the Rev. Benjamin N. Bird.

Memorial Window at the Messiah

It is in the time of trouble, when some, to whom we may have looked for consolation and encouragement, regard us with coldness, and others perhaps treat us with hostility, that the warmth of the friendly heart, and the support of the friendly hand, acquire increased value and demand additional gratitude.—Bishop Mant.

Views of Legislation to be Attempted in the General Convention of 1913

I. Eastern Views. Expressed by Deputies from the First, Second, and Third Departments

Rev. Lucius Waterman, D.D.,
Clerical Deputy from New Hampshire

MY hope for the General Convention of 1913 is that it may be a very practical and useful Convention. To that end I, who am very eager for a change in the legal title of this Church, hope that very little time will be given to that subject. In view of the excitement and distress shown by a considerable number of our leading men, we ought not to press for the adoption of the title "American Catholic" at present, even if we could carry such a proposition. I feel that a vote ought to be taken on the first of the "Round Table" proposals of 1910 (which ought to be printed in their entirety, and judged as a whole), to see how far opinion may have inclined toward that series of proposals, as it has in California certainly in the last three years. I should think that not more than two hours ought to be given to speech making on that subject in the House of Deputies, and I should be willing to give three-fourths of that time to the opposition.

But I want to see much the greatest part of the time of our legislation given to the consideration of proposals that have no partisan suggestion. Such are amendments that will be suggested for the canon on the Board of Missions. I look to see a great change for the better in our administration of that great duty. We have a good Board, so good that they can show us how to have a better. A proposed improvement in the constitution of the board of trustees of the General Theological Seminary demands attention, and, I think, passage. The grave subject of providing, or refusing to provide, a Final Court of Appeal for cases touching faith, doctrine, and worship will claim a hearing, and should have a settlement. A growing experience shows plainly that we need a wise canon on Provincial Councils. The representatives of the Missionary Department meet in council and find work needing to be done, but no machinery provided by which they may do it, and no liberty to devise such machinery for themselves. Those who formerly urged that we should let provinces grow, and not make them on paper, were right. But provinces have grown. It is time to recognize them. I trust that the Commission on Theological Education will have a most stimulating and highly educating report to offer. I do not pledge myself to support anything that they may say, but I hope that they will say some radical things and compel us to think. Subjects which may be better treated after still longer consideration are a Book of Offices, a Revised Hymnal, and a new Lectionary. Subjects which call for action even now are Work among the Colored People and Work for Foreign Populations. But who can show us in these matters the right thing to be done?

As regards the election of a President of the House of Deputies, I should be glad to give my vote for Mr. Packard of Maryland; or if a layman is out of the question, for the Rev. Dr. Manning of New York.

LUCIUS WATERMAN.

Charles G. Saunders,
Lay Deputy from Massachusetts

There are many important matters in the hands of commissions and committees which will probably be presented to the coming General Convention.

One of the most important is doubtless the recommendation from the Board of Missions for the revision of the Missionary Canon. It seems to be generally agreed that the amendments adopted in 1910 are an improvement over the old canon and that the work of the board is now going on with increased vigor. An able committee has prepared further changes, which, if adopted, will throw more responsibility for missions upon the Convention itself and thus consume more of its time on missionary matters.

Then, too, there is a committee of the Bishops on a Book of Offices, a commission on Revision of Tables of Lessons, and one on the question of a new Hymnal. It would therefore seem that much time may be consumed in matters relating to the worship of the Church.

The creation of the office of Suffragan Bishop and the elec-

tion of a number of such Bishops since the last Convention have shown that certain modifications of the canons relating to the episcopate are necessary, in order to make them harmonious.

It is the fashion of some to sneer at the work of canon making and revising, but the Church cannot work satisfactorily without good laws and there is no body but the General Convention to enact them.

The marked increase of party feeling in certain portions of the country shows that there is danger that the time of the Convention may be frittered away in partisan strife and thus little good be accomplished. As one looks back at the Conventions held in the '70s, when this spirit was so rife, one must earnestly pray that the coming Convention may be saved from such a spectacle. It will ill-become our Church which three years ago created, with such unanimity and enthusiasm, the Joint Commission on a World's Conference of all Christian Bodies to consider the Faith and Order of the Church of Christ, to show the rest of the Church that we have little realization of what Christian Unity means.

I am glad to say that the diocese of Massachusetts seems to be free from such a spirit.

CHARLES G. SAUNDERS.

Francis Lynde Stetson,
Lay Deputy from New York

Do anything and everything that will make for righteousness; for Christian unity; for Christian missions at home and abroad; for increased efficiency in teaching and removing causes of distrust among our neighbors, in and out of the Churches. Certainly, revise the educational system of our theological schools, and revise the unwieldy Constitution of our General Theological Seminary.

Do not do anything to stir up wrath and bitterness. Leave off contention before it be meddled with. Do not agitate the question of change, or of obscurity, of name. The certain loss is greater than the uncertain gain, even in the hopes of very many cherished friends who desire change.

These are generalities, but I do not deem it best for a deputy to commit himself more definitely in advance of discussion.

FRANCIS LYNDE STETSON.

Rev. C. F. J. Wrigley, D.D.,
Clerical Deputy from Long Island

My view of what ought to be attempted in the way of legislation at the coming General Convention is as follows: Definite and decisive action should be taken with reference to the "Commission to raise \$5,000,000 for the General Clergy Relief Fund." Some suggestion of value may come from the "Commission on the Support of the Clergy" appointed by the General Convention of 1910, and of which Commission the Bishop of Massachusetts is the chairman, but the Church cannot afford any longer to play with this important matter.

Dr. Wilkins gave up a good parish in order to help the poorer clergy of the Church. He has raised \$500,000 in cash and pledges in six years, and some way should be discovered whereby he could do his work, and complete the fund, and so relieve the Church from those distressing appeals published continuously in the Church papers, which make the clergy ashamed, and discourage candidates for the ministry.

The Social Service Commission of the diocese of Long Island has sent to the "Commission on Social Service" appointed by the General Convention, a draft of a resolution which it is hoped may be presented to the General Convention for action. It is a resolution asking the Convention to petition Congress for a Federal Law on the subject of Marriage and Divorce. This is deemed necessary by the Commission because of the impossibility of getting any uniform legislation from the different states on this important matter, and because in the existing state of affairs, the worst law of the most lax state becomes the actual law of the most conservative state. This is the method of approaching the question adopted by the "International Committee on Marriage and Divorce," whose field secretary is the Rev. Mr. Moody of California, and seems to be the only kind of action that promises to relieve the

country from a state of affairs that has become a national scandal.

I believe that the Convention ought to take decisive action with respect to the Change of Name; or rather, with respect to the proposition of the diocese of California to drop the word Protestant from the title page of the Prayer Book. That action should come in the form of a motion to lay the whole matter upon the table. Bishop Coxe once said that the name ought to be changed, when the psychological moment had arrived. It has not yet arrived. What possible good can come from the discussion of the question of Protestantism and Catholicity by men like Dr. McKim, who has recently said that a Catholic like the Bishop of Fond du Lac and a Protestant like Bishop Peterkin, cannot on *any rational ground*, remain in the same Church? What has become of the good old name of Churchman, which supposedly covered both these classes of Churchmen in the good old days? No, let us shut off that debate, until we have become broader in our views.

Legislation with respect to the Revision of the Prayer Book should be one of the important matters taken up. The Lectionary should receive great attention. Bishop Hall recently changed certain of the English lessons because of their brevity. By all means let some of the lessons be shortened and let each one convey a definite teaching. Many of the present lessons from the Old Testament, might as well be read in the original Hebrew, as far as the understanding of them by the congregation is concerned.

For president of the House of Deputies I would suggest, as an excellent presiding officer, Dr. Reese F. Alsop or Rev. E. A. White of Newark. C. F. J. WRIGLEY.

James M. Lamberton,

Lay Deputy from Harrisburg

It seems to me that a lay deputy might, without being thought to derogate from the powers, privileges, and prerogatives of the House of Bishops, express the thought that it would be well if nominations for Missionary Bishops were transmitted to the House of Deputies *before* the next to the last day of the session.

For President of the House of Deputies I cordially favor the election of the Rev. Dr. Manning of New York.

JAMES M. LAMBERTON.

Arthur S. Browne,

Lay Deputy from Washington

The first act of the House of Deputies at the ensuing General Convention will be to elect a president. The Rev. Dr. Alexander Mann, rector of Trinity Church, Boston, Mass., would make an ideal president. Dr. Mann has had long experience at a number of General Conventions; he knows its personnel; and he has the sound and sane judgment and unflinching courtesy which are requisite to that important position.

A much needed reform is in the selection of members of joint commissions to whom exceedingly important subjects are entrusted to sit during the recess of the Convention and to report at a future Convention. These commissions are usually appointed by the presidents of the two Houses during the rush of the Convention and with no coöperation between the two presidents. The endeavor seems to be to distribute the membership of each commission throughout the entire country with the result of securing unworkable bodies. Another fault of the present system of appointment is that the president of the House of Deputies is obliged to select from the better known members of the Convention, thus failing to get the services of many competent gentlemen and burdening the few with tasks beyond their capacities.

As examples, I call attention to the present Joint Commissions on Social Service whose membership is taken from Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, North Carolina, Utah, and California; and one prominent layman is a member of six joint commissions appointed at the last General Convention. In the case of large questions of general Church polity, it is important and desirable to have the membership of the commission spread over the entire country; but for the ordinary working commission which is to perform a specific duty, the membership should be selected after conference between the presidents of the two Houses and after the adjournment of the Convention. The members of each of such commissions should be chosen not only with reference to their peculiar qualifications for the particular subject,

but also sufficiently close together so that meetings can be had without entailing too great expense upon the individuals and with some prospect of a large attendance. There are always a sufficient number of joint commissions appointed to enable all sections of the country to be fairly represented in the total membership. In this way, working commissions can be obtained which can make and publish their reports in ample time before the meeting of the next General Convention to enable their results to be considered by all interested in accordance with the requirements of present Joint Rule 3 as to Joint Committees, which at present is rarely, if ever, obeyed. I suggest, therefore, such amendments to the rules of order of both Houses as will permit the appointment of joint commissions by the presidents of the two Houses after conference with each other and after the adjournment of the Convention.

One of the most important questions to come before the Convention is the subject of proportional representation. An entering wedge was put on its passage at the last General Convention in the proposition to give the Domestic Missionary Jurisdictions fractional representation. This latter proposition will come before the ensuing Convention for ratification. In my judgment, the proposition should not be ratified except as part of a general plan for proportionate representation. The Domestic Missionary Jurisdictions have at present substantially the same number of clergy as the diocese of New York and almost exactly half the number of communicants. Nevertheless, the Constitutional Amendment, proposed at the last General Convention, if now ratified, would give these jurisdictions more than five times as great a representation as the diocese of New York, thus still further increasing the present inequality of the large dioceses. Already, these jurisdictions out-vote the diocese of New York more than 20 to 1 in the House of Bishops. In the event that the dioceses had proportionate representation, then representation could be given to the Domestic Missionary Jurisdictions with entire justice and fairness.

Other Constitutional Amendments which will come before the ensuing General Convention for ratification are those relating to the election of the Presiding Bishop and requiring the previous consent of the Standing Committees and the Bishops before a diocese can elect a Suffragan Bishop. The elective Presiding Bishop is now essential. The proposition concerning the election of Suffragan Bishops is an unnecessary burden. After the election of a Suffragan the consent of the Standing Committees and Bishops must be obtained and the preliminary consent is unnecessary. Already, by canon, the number of Suffragans in any diocese is limited, and as a Suffragan has no vote in the House of Bishops and cannot be a rector or a settled minister in charge of a parish or congregation, there is no danger of a diocese electing unnecessary Suffragans for the purpose of affecting questions of Church polity.

I presume that the question of changing the name of the Church is bound to come before the Convention, but I trust that some method of quickly disposing of the matter can be devised, because it is evident that the Church is not ripe for any change at present, and any change now forced upon the Church by a constitutional majority under the present unrepresentative organization of the Convention would result in disaster.

ARTHUR S. BROWNE.

WISE nature lovers tell us that already spring has come with the lengthening of the days and the renewed power of the less-slanting sun. Take a country walk with such a one, and he will point out a multitude of tokens of the spring. It is a cheerful thought, even if it seems to illustrate the power of seeing what one most desires to see. Expressed in terms of thought life, this faculty of vision might indeed be called a part of self-reflection; it is really a free choice between alternatives. One must have knowledge and inward cheer to feel the spring so vividly through the stinging of the cold. It involves in kindred things a wholesome use of the powers of will. We may concentrate our attention on the wintry aspect of the world, or we may look through this to find some reality of spring. It is like the observer's swing of the telescope—we may lower it until we see nothing but the sordid details of some distant dust heap, or we may raise it to make discoveries among the stars. A mere thoughtless optimism is, of course, foolish and impossible; but it is wholesome for the soul to cultivate the habit of raising the telescope. It means not merely a way to get enjoyment out of life, but also to contribute to the joy and strength of others. The reflection of such an inward cheer is one of the best gifts we have to offer to the world. And it is possible to reach possession of it by cultivating the habit of seeking out the best, even in wintry experiences and stormy days.—*Boston Transcript*.

Prayer Book Revision

By the REV. CLIFTON MACON

AS already noted in your columns, the diocese of California will memorialize General Convention to appoint a commission to prepare a revision of the Prayer Book, and will submit certain data and suggestions with the request that they be used as a basis for said revision.

Judging from public and private letters and other information the proposal is seconded by a large number of Bishops and other clergy at home and abroad, and is opposed by some either in part or as a whole. It would appear that those who are in more intimate touch with the masses of the people and their wants desire a revision. They feel that the prime need is not for an ancient and exact liturgical composition however rhythmical and theologically correct, but for the Church in her public worship and other offices to get down to the level of the people and speak to and for them in a language simple and sympathetic, and from their own plane lift them up to God; which is certainly the principle of the Incarnation.

Others, having a different view point, oppose all revision, declaring that the Book is sufficiently satisfactory. Here the opposition seems to be due to sentiment plus admiration for literary excellence. These look at the Book rather than at the people. They apparently forget that with the great majority who find their way into our churches and the millions outside which the Church must win there is no particular sentiment for the Book as such, and that its literary excellence is far beyond them. Well trained Churchmen are always making the mistake of assuming that their point of view, and their appreciation of the Church's worship and ways, is that of all men. They wonder why the world is so unresponsive, forgetting that what they know and feel is the result of long training and experience, perhaps even of inheritance. So we find the Church legislating, and in other ways providing, for the needs of "the elect," and in many cases entirely forgetting, and out of touch with, the world. In this case we may admit that the Prayer Book is a wonderful compilation, beautiful in language, sacred in associations, honored and beloved by millions of people. But we may still ask: Is it as effective as we might make it? Are we to assume that it reached perfection with the revision of 1892? Has there been no development in social consciousness, no discovery of need since then?

The very fact that publishers are continually turning out hand-books with special prayers and offices, and that half a dozen or more of these are found on nearly every clergyman's desk, is an evidence of the need for more ample material and greater flexibility in the Prayer Book.

A BOOK OF OFFICES NOT SUFFICIENT

It has been suggested that a Book of Offices will meet the need. The California committee did not feel this to be true, contending that the great value of the Prayer Book has been and is that it has placed in the hands of the people a guide to worship, an inspiration to devotion, and a compendium of information. No Book of Offices could be these. Such a book would be possessed only by a few and often mislaid when most needed. If any additional matter is required and granted, at least more important parts of it should be available to all the people in the convenient binding of the one Book.

That the purpose of the California memorial may be better understood, the original resolution and preamble which gave the measure birth are here quoted in full:

"Whereas, Our Bishop has referred to the use of unauthorized prayers, and of authorized prayers out of their respective settings, and also to the shortening of services and the omission of one of the lessons; and,

"Whereas, We realize that his position is incontrovertible under present Rubrics; and,

"Whereas, We would beg, however, to submit that it is our belief that wherever such liberties have been taken and Rubrics broken, it has been done without intention of disloyalty to the Prayer Book or of taking from the people anything which is right and needful, but on the contrary of making the service more direct, definite, and effective:

"Therefore, reverencing and devoutly loving our Prayer Book, and desiring to see it more deeply enshrined in the hearts of our people, and of even greater inspiration than in the past;

"Be it Resolved, That this convention does hereby memorialize the General Convention so to amend the Rubrics and amplify the

prayers as to meet more adequately the needs of special occasions and present-day conditions."

The result of the above resolution was the appointment of a diocesan committee to study the whole matter and to report a year later. The committee began work immediately and continued its labor throughout the year. After inviting and receiving letters from clergy at home and abroad, it reported that it was "convinced that there is a general demand for considerable revision, and a substantial amplification of prayers and services, in order that the Church may utilize all of her opportunities to touch individual hearts and consciences, and also to seize the inspirations and suggestions of times and seasons, secular as well as ecclesiastical, to turn the people God-ward, and show to the world that whatever concerns human welfare is within her purview."

The committee considered the innumerable suggestions made, sifted them out, added others from its own study, and presented the whole in the form of a report upon the lines revision might take. This report is not to be interpreted as being complete or final in the minds of the committee; but only, as the resolutions say, a basis or starting point for revision.

NO DESIRE TO LEGISLATE AS TO DOCTRINE

The Rev. P. H. Hickman, in a letter to THE LIVING CHURCH, expressed apprehension of what might happen if there should be a revision of the Baptismal office, commenting upon the fact that the Memorial gives no "definite emendation." As a member of the committee I can say that it had no idea of suggesting any modification of the Church's doctrine; but that it did feel that the phrases "conceived and born in sin," and "delivered from any wrath," were not essential to the efficacy of that sacrament; that they were apt to be misinterpreted, often requiring explanation, and therefore might well be left out; and that there were other portions (not doctrinal) which might be amended in the interest of directness and of clearness of meaning. I hope it is evident that the whole purpose of the Memorial is to make the Prayer Book a more effective instrument whereby the Church may lay hold upon the hearts and minds of the people, expressing more fully both the social consciousness and the immanence of God in all human affairs.

In spite of the forebodings of many timorous mortals the revision of 1892 gave us a better Book than any of its predecessors. As we believe in the continuous guidance and revelation of God, may we not reasonably hope for His overruling wisdom and blessing in this undertaking?

It took nine years for the work of the last revision. If this generation needs what the California Memorial asks, or anything approximating it, we must begin the work now, or it will die without it.

THE NOBLEST task which I can conceive for any man is to aid in erecting true ideals of perfect manhood and womanhood. Our ideals, though improving, are not yet worthy to be compared with those of Japan or Sweden, and the ideals even of these countries have not yet reached the level of those of ancient Greece still imaged for us in imperishable marble. With superior knowledge, our health ideals should excel those of any other age. These ideals should not stop with the mere negation of disease, degeneracy, delinquency, and dependency. They should be positive and progressive. They should include muscular development, a sound mind in a sound body, integrity of moral fibre, a sense of the splendor of the perfect human body as a temple of the human soul, a sense of the enjoyment of all life's proper functions. As William James said, simply to breathe or move our muscles should be a delight. The thoroughly healthy person is full of joy and optimism. He rejoiceth like a strong man to run a race. Said Emerson: "Give me health and a day, and I will make the pomp of emperors ridiculous!" Our health ideals should be nothing short of an abiding sense of the sweetness and beauty, the nobility and holiness of human life.—Irving Fisher, in the *Survey*.

No CHILDREN are so unfortunate as those who are victims of unintelligent affection; whose wills are never trained, whose purposes are never crossed, who never bear the yoke of discipline, and who are allowed to grow into men and women without self-control, or the ability to concentrate and direct their own powers. This evasion of the authority imposed on fathers and mothers is a prolific source of crime, disorder, and misery in this country.—*The Outlook*.

THE UNITED OFFERING

BY MRS. MALLORY TAYLOR,

Custodian of the United Offering, Diocese of Atlanta

AS the Triennial approaches nearer and nearer, the thoughts of all Churchwomen naturally and anxiously turn to the United Offering.

What will it be?

In 1910, when \$250,000 was expected, the Offering fell several thousand dollars below it. The immense disappointment was inaudibly voiced in the heavy silence which received the announcement of the sum total. But the disappointment, great as it was, acknowledged no discouragement. Instead, there was but one idea: the United Offering must increase in the next three years exactly as if the goal of \$250,000 had been attained. In 1913, the accumulated savings in the mite boxes all over the world *must* reach \$300,000.

Will it be so?

Did all the women who attended the meeting when that resolution was passed, remember and act upon it after they returned home? We shall hear the answer when the amount of the United Offering for 1913 is stated in New York. How can any woman fail to be interested in this special branch of auxiliary work, when she understands it? It was begun as a thank-offering; but why limit its use to that one idea, though of course it will be the same in the end. It is really women's work for women. The women missionaries are supported through life and death by this fund, and their work is mainly among women and girls. These missionaries are really our substitutes in the field, doing the work amidst God's ignorant children, that we cannot leave our homes to do. Then how, in the name of common decency, not to mention religion, can we fail in our duty toward them?

Perhaps if we gave it the intimate personal touch it would appeal to some of us more. Supposing on a hot day while we are drinking a glass of deliciously cool water, we think of our substitute in the Philippines, very likely suffering at that moment for what we are carelessly enjoying; would it be too much trouble to put some money in the box to help buy ice for her? Or it may be in the dead of winter, while we are revelling in a delightfully heated room, our thoughts turn to our substitute in Alaska; surely we must rise and place something in the box for her fuel, or the enjoyment of our own comfortable surroundings is lost. And don't let us be stingy with the good Lord and His hard-working servants. A nickel or a dime from your abundance will not buy much ice or wood. You would hate to be reduced to that amount yourself. Remember the "poor widow" was praised, not because she put in a mite, but because she put in "all that she had." If you were asked to place a dollar in the box you would protest; of course you couldn't do it, and should not be asked to! Pennies, nickels, with here and there a quarter, is amply sufficient; but would you hesitate to add five times that sum to the price of a hat that suited you? Self-denial is the keynote of the United Offering. It should represent the self-denial of women for self-denying women; but how much do we really deny ourselves for it?

How much do you?

The fund is to be gathered through mite-boxes used daily and weekly. The women who insist they do not wish boxes, but will contribute at the end of the year, do themselves and the offering a great injustice. They lose the pleasure of giving, and when they hand out one or two dollars with the complacent air of a generous giver, one can almost see a piece of the pocket sticking to the money, it pulled so hard to remain. And yet, if the box had been used, it would have contained twice that amount, with the addition of the daily pleasure of giving.

Some say, "But there are so many different mite-boxes"—which is not so much a statement as an excuse to the speaker's conscience for not doing her duty. Strange what inadequate and vague excuses we expect God to accept, and yet we all know that the only valid excuse for not doing our duty is—death. Every Churchwoman should understand that the "little blue box" is second to none; on its contents depend the souls of many women and girls. "How then shall they call on Him in whom they have not believed and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" O! for your own soul's sake, "Let none whom He hath ransomed fail to greet Him, through thy neglect unfit to see His face."

Since the last Triennial we have passed three summers, filled for most of us with opportunities.

What have you done with yours?

Have you talked United Offering, drawing encouragement from some and giving it to others? Or have you confined your conversational efforts to the never-ending and never interesting subject of the weather, or possibly have even risen to the height of a discussion of the latest thing in skirts? The months and the opportunities have gone, and the really worth while things have never been alluded to. Alas! that on nearly every occasion we go out of our way to leave "undone the things that we ought to have done"! Why should the subject of the United Offering be relegated to Auxiliary meetings? Why should it not be as natural to talk of it on the summer piazza, during strolls in shady lanes, or at the card table, as to discuss the most recent fashions in shoes, hats, and dances? Why are our minds constantly and almost exclusively set on "things temporal"?

One diocesan custodian of the United Offering was told by a clergyman, "Since you have been custodian you have never let any one in the diocese forget the United Offering." Why should that not be said of every Churchwoman?

Why should it not be said of you?

In this work, we "poor, miserable sinners," puny, finite beings, are working hand and hand with the dear Lord. We are too small in mind and soul to realize and appreciate the honor. We never fail, with the greatest gusto and a rapt angelic expression of countenance, to join in singing; 'Tis mine "to save from peril of perdition the souls for whom the Lord His life laid down"; but do we go home and add anything to the contents of the box?

We may deceive ourselves, but never the Lord, for "The Lord looketh on the heart."

"TAG DAY"

THE Rev. A. L. Murray, rector of St. Matthew's Church, Evanston, has recently said, in a sermon reported in the *Chicago Tribune*, some things in regard to the oft-recurring "tag days" for all sorts of purposes, something that very many will reëcho. In part he said:

"I received a request from a Chicago 'charitable' institution last week, to send them the names of young women of my parish who would be available as tag day workers.

"I replied that no woman of this parish would have my approval to work as a tag day solicitor; that such a tag day for our charitable institutions was bad ethics, as the usual barriers of protective restraint were thrown down; that it was bad sociology, as it undermines the social ideals while trying to build up social well being; and that it was bad economics.

"I said that as higher values were ignored, some moral and spiritual losses of last tag day never could be compensated for by money; that it is bad psychology, and that the effect of tag day work upon the personality and mental self-consciousness and finer sensibilities of the average person involved, whether as solicitor or solicited, was not conducive to the best influences.

"I also said that it was bad religion and contrary to the Christian ideal, the personal life and teaching of Jesus, and contrary to the precepts of Christianity, which admonish us 'to abstain from all appearances of evil.'

"The women of this church can stand as strongly for virtue, purity of ideal, and right, and withstand subtle temptation, as firmly as any women, but not one of them can afford to count only herself in this problem. Other women, the public generally, and the honor of our Christ and Christianity must be considered.

"The day is coming when the children of light, walking in a more perfect belief in the light of the world, shall remember tag days as one of the shames of the memory of this present age."

IT IS NO delusion, no dream of a hot brain, no error of a too confiding soul, that has made the children of God delight to trust in His Providential aid. When God, in deed and in truth, is *present* and *dominant* in the soul of a man, He can, and He will give to that soul a real guidance. He will guide it, with the guidance of an eye that seeth and forseeeth—that knoweth what is best for us and the world, and leadeth us in that way wherein, for our sakes, and the world's, it is best for us to go.—*Henry Septimus Sutton.*

DO NOT look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either He will shield you from suffering or He will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—*St. Francis de Sales.*

THE PAIN OF PURIFICATION

SEVERAL years ago a little group of well-known writers were asked to meet a young girl, sorely hampered in her power of communicating with the world, but of a wonderful beauty of soul. She had no knowledge of evil, she had known nothing but love in her crippled life, and there was a radiancy of spirit about her which, to those who were sensitive to the atmosphere of others, was deeply affecting. Mark Twain, who was one of the little company, was visibly affected by the appeal of helplessness and purity, and from time to time rose and left the room. His hostess, noticing his absence and thinking he might be ill, followed him and found the tears running down his cheeks. With a whimsical smile and a characteristic gesture, he turned to her and said: "Did you know what you were doing when you invited a lot of sinners to meet an angel?" It is easy to talk about meeting angels unawares, but to meet an angel, a being wholly purged of evil, would be to come face to face with the highest ideals of existence, to stand revealed in the merciless light of perfect purity, to come to that searching place of judgment where, all evasions and concealments cast aside, one measures what he is with what he might have been.

Many men have wondered how God can be described as being at the same time the Infinite Love and "a consuming fire"; forgetting that where the demands of law end the demands of love begin and that there is nothing comparable with love in the rigor of its exactions. Love is content with obedience, but love demands the fulfilment of the highest possibilities of being. It rests in nothing short of the very highest attainments of growth and character. To face love is to face the ultimate tribunal, to go through the ordeal of fire. The sun, which calls the sleeping life of nature out of the soil and sets fathomless vitality running through all things that are rooted in the soil, mercilessly destroys the uprooted plant and withers the flower that falls out of the order of nature. It is life to all things that stand in their places before it; it is death to all things that break the law of growth.

Heaven is not a place to be had for the asking; it is not a reward to be given even by the hand of God; its gates do not open as an easy refuge for those who are escaping from their sins. It is profoundly significant, though it has been often missed by theologians, that the loving Christ who laid down His life for men promises to deliver them from their sins, not from the consequences of their sins. The man who has repented and set his feet in the path of righteousness no longer sows the seed of evil, but must still face the harvest of his earlier sowing. Heaven is a state of happiness to be won by preparation, to be enjoyed only by those who find themselves at home in its atmosphere. No hell could be a place of greater suffering than heaven would be to a soul steeped in evil; nor could any torment be more terrible to an impure spirit than to stand face to face with perfect purity. Men come into this life through the pain of others; they bear the pangs of birth themselves when they are born in the next and higher stage of life. To find one's way into heaven out of harmony with its spirit would be to bring one's self face to face with the whole infidelity of one's life; with violated laws, blighted hopes, lost opportunities, neglected privileges. There will be no need of any other judgment than the judgment of one's conscience in the day when every man will face the secrets of his own heart. Heaven, which is bliss to those who can bear the awful light of its purity, would be torture to those to whom it would be one terrible reproach.

There is this great truth in the mediaeval idea of Purgatory so nobly worked out in the symbolism of Dante; that purging of the nature which men will seek for themselves with a cry which will not be denied. For to stand in the presence of Infinite Love will be agony until the soul can bear the light of perfect purity. The purgation will not be imposed from without; it will be the imperative inward need. If in that day those who have done evil will call on the mountains to fall on them, the best of men, measuring themselves with the ineffable holiness of God, will cry out for the privilege of the purgation which purifies.

In Newman's poem St. Gerontius goes, not boastfully but confidently, to the threshold of the Presence, and then suddenly in a glance comes the knowledge of himself:

Soul.

I go before my Judge. Ah! . . .

Angel.

. . . Praise to His Name!

The eager spirit has darted from my hold,
And, with the intemperate energy of love,
Flies to the dear feet of Emmanuel;
But, ere it reach them, the keen sanctity,
Which with its effluence, like a glory, clothes
And circles round the Crucified, has seized,
And scorched, and shriveled it; and now it lies
Passive and still before the awful Throne.
O happy, suffering soul! for it is safe,
Consumed, yet quickened, by the glance of God.

Soul.

Take me away, and in the lowest deep
There let me be,
And there in hope the lone night-watches keep
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn—
There will I sing my sad perpetual strain.
Until the morn.
There will I sing, and soothe my stricken breast,
Which ne'er can cease
To throb, and pine, and languish, till possess
Of its Sole Peace.
There will I sing my absent Lord and Love:
Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day.

—*The Outlook.*

OUT AT SERVICE

BY ROLAND RINGWALT

A YOUNG housekeeper, if her cook is stupid, her nurse idle, her maid more given to flirtation than to household duties, sighs for the model servants of the good old times. But did "the good old times" ever exist historically, or do they only live in dreams and ballads?

Charles Dickens tells of the appalling stupidity of London kitchens. Sir Walter Scott mentions a genius who feared that all his master's bees would desert the hive, plastered the openings and suffocated all the inmates. Samuel Breck has gruesome accounts of burglars, highwaymen, pirates, and murderers among the convicts sent over from England before the Revolution. Daniel Defoe's picture of extravagance, carelessness, rascality, and all that is undesirable among servants is a classic. Jonathan Swift's "Directions to Servants" seems to forestall every story of negligence, or wastefulness, or dirtiness the present generation has heard.

One stern old Latin word echoes the feelings of the aristocrats in the villas of ancient days. A Roman praised a good servant as "impiger," not lazy. Evidently he assumed that laziness would be the natural state, that the not lazy would be rare. The New Testament implies that carelessness, drunkenness, gluttony, and tyranny were not uncommon among the servants of those days, and so far back as David's time Nabal complains, "There be many servants now-a-days that break away every man from his master."

This is a long line of complaints, with no doubt plenty of just and unjust censure in every generation. An irritable man or woman growls over one fault, and forgets twenty excellent meals. The old baronet in "The Antiquary," nervous and half crazy over business, grew furious because the toast was not brown enough. Like complaints have sprung from like causes. The Roman who threw an offending servant into the fishpond, the planter who beat a transgressor half to death, and the man who swore loud and long because his dinner was five minutes late are worth remembering.

In every age the master has had the power to speak or write what he pleased. The slave dared not murmur, the soldier or sailor might find it safer to swallow his grievances than to voice them. The growth of liberty was for many generations a slow growth. But whenever and wherever servants have had a chance to state their grievances they have not been slow to point out the failings of the lords and ladies of the manor. Now and then their side is presented, nowhere more powerfully than in the law of Moses. The servant who goes to a country house to wait on a family with two children, and discovers that there are five; the girl who is engaged as a nurse, but has to be cook and housemaid also; the farmhand who is cheated in his pay; ought not their side to be heard? In all these matters, there is a golden mean, and it is not always the servant who forgets the Golden Rule.

TO AN OLD SHIP'S FIGURE-HEAD, AT SANKATY CLIFF, NANTUCKET

What see'st thou with that fixed, mysterious gaze,
That pierces to the last faint line on ocean's breast,
That reaches far beyond the sunset haze,
And never lets thine eyelid droop or rest?

Thou hast a thousand secrets locked within thy soul,
Of throb and joy of life, far, far beyond our reach,
The mystery of the ceaseless breakers' roll
Their fierce and fruitless dash upon the beach.

The strange unearthly silence of the twilight deep,
The tints of pearl-flaked shell and glistening weed,
Far fathoms down where ocean's creatures sleep,
Of beauty all unguessed and far beyond our heed.

Oh, may my gaze straightforward be as thine,
Through life's dread stress of wind and wave and foam
A vision of unfathomed joys be mine
Until I hear the Master's "Welcome home"!

Maplewood, N. J.

MARY ALETHEA WOODWARD.

THE BOARD OF COMPROMISE

By "THE WITNESS"

GROWN mentally weary in the study of a mass of criticisms of the Church, and advice (from her enemies) as to ways to build up the Church (in numbers), by not doing or requiring many of the things now required and done, and by doing and permitting many other things not now generally recognized as being within the mission of the Church, "The Witness" was suddenly summoned to court. But just as he was called up to be sworn there arose one of those arguments between counsel which so often spin out interminably, and the clerk of the court courteously motioned him to a seat in a chair at his table, in front of which was a typewriter.

Almost immediately the contending voices seemed to dwindle to a confused hum, and then to rise into a different form and tone, in which intelligible words were again being spoken; and at the same time, by the same magic the courtroom changed into a large hall, at one end of which was a long table, at which three men were taking seats, and behind this still another table, the single occupant of which was obviously a secretary. By some means of mental absorption rather than by any spoken words the "Witness" learned that this was a meeting of a "Board of Compromise," appointed by differing interests within and without the Church, for the purpose of eliminating such things as kept many outside, and so bringing the Church nearer the people, that all who wanted to might become members.

"The Witness" then recognized the commissioner seated in the middle, by his long and pointed white beard as the scholarly editor of a popular magazine, who, sometime since, added to the sum of human knowledge an article in which he told how he had many years ago very rapidly built up an "independent church" by the simple device of having no creed at all, and therefore debarring no one by what they might or might not believe; and how, later, said independent church, desiring certain advantages supposed to inhere in being in union with the congregational body, succeeded in fooling that body by adopting a formal creed, merely for record, and to be deposited in the "archives" of the church.

To the right of this eminent commissioner sat an equally eminent, and possibly more scholarly ex-college-president, the happy owner of a new religion upon which he holds a patent, though it is in some degree composed of certain oriental ideas, and consists in the very simple proposition that God is the world, and the world is God; which, however, he has not yet succeeded in putting on the market to a very successful degree.

The third member of this equalization board was easily recognizable by his resemblance to certain manifold newspaper cuts, as the bearer of the title—whether assumed or dubbed—of "Pastor," the vender of certain multitudinously prolific wheat, and of so-called "pot-metal" ready-print plates, to country papers.

The room soon filled, and the proceedings went forward with excellent order; indeed, so ready was the Board to gratify all requests that there was no necessity for any disappointment. The proceedings began with the reading of the Apostles' Creed, and the question: "Does this need amending in order to let anyone into the church of the future?" Came one labeled "Unitarian," who said: "I object to the words 'Christ His only Son, our Lord,' because we do not believe in Christ the Son of

God, but only in Jesus the Son of man, and since He is the Son of man He was not born of a virgin." He was about to make a speech when the venerable chairman suggested that it was hoped that there was so much harmony that no one would object to what anyone else wanted to eliminate, and if so time could be saved by making no arguments. Then arose a man with a five-foot shelf of books under his arm and said: "Mr. Chairman, as God is heaven and earth, and heaven and earth are God, and God could not create Himself I move to strike all the last half of the first article." Another arose and said that as there was no Son, there could be no Father, and the first clause ought to be stricken out. Here the chairman interposed and suggested that the gentlemen were going so fast that there was danger of confusion, and said: "If there is no objection (there apparently was none), Mr. Secretary you will cross out all the Creed down to the word 'suffered.'"

Here a "millennial dawnest" arose and said: "He didn't descend into hell, because there isn't any," and the "Pastor" at the end of the line, without waiting for the chairman, quickly ordered the secretary to cross out those words. Next rose one who said that as he did not believe in the miraculous he objected to the statement: "The third day He rose again from the dead, He ascended into Heaven," and it being found here that the secretary had already crossed out "God the Father Almighty" at this place also, the chairman directed that all from "Pilate" to "from thence" be cancelled; but here rose one who said that as it had been agreed that we might believe that Jesus was a mere man, we could not consent to be judged by a human being; and the judgment clause was also scratched out.

Now rose a dozen at one time, several of whom were trying in a loud voice to impress their opposition to the words: "Holy Catholic Church," and said that anybody, anywhere, any time who wanted to be a Church could be one, all by himself if he chose to. Another thought the word "Saints" was too narrow, as it might exclude some from Communion; still others were willing to believe in the forgiveness of their own sins but thought that they knew people whose sins ought not to be forgiven. Some did not believe in the resurrection of the body and others thought that there might be life everlasting but did not know where; and so it was decided that what had not been objected to was so fragmentary and disconnected that it was meaningless, and the secretary was directed to cross it all off and publish to the world that the Church had no creed and was open to men of all beliefs and no belief.

The chairman of the Commission was gathering up his papers preparatory to adjournment, and was just asking how many thousands of names were represented by those who had had their objections met, when there was a sound of many feet, and a crowd of people of a different class entered. Many were apparently wealthy and cultured, but there were none who would be picked out as "high-brows," and the average of character indicated by the faces was far below that of the former arrivals. A loud-mouthed leader put himself in front, and approaching the table addressed the chairman and said: "Say Mister, is it true that cutting out the things to believe lets everybody in for the benefits of the Church?" On being informed that in the opinion of the chair it did, he asked: "How about the Ten Commandments? Are they still the law of the Church?" The chairman said that the Church now having no law, it was difficult to decide what the law of the Church was; but on being pressed for a decision he said that he would decide that as a matter of tradition they were still binding. Then began a clamor of voices, from the confusion of which could be understood the substance of the talk, which was to the effect that since the prime object of the Church had been recognized to be to get numbers, then the liberality should extend to conduct as well as to doctrine. When the chairman had rapped for order there were still four men who insisted on speaking at once. There was a base-ball manager who objected to the Fourth Commandment because on Sunday he could make more money than on any other day, and a saloon-keeper whose saloon was beside the ball park who objected to it for the same reason; and there was a "movie" man who was so anxious to be allowed to run his place on Sunday that he was willing to give one-fifth of the excess of proceeds on that day over week days, to the Church. There was one who said that as it had been already decided that God did not create the world, it was certain that He did not do it in six days. These men were only silenced when the chairman called out: "Mr. Secretary, cross out the fourth Commandment."

Next the eighth and the tenth were erased at one swoop

at the demand of a man who wore a badge labelled "Big Business," and who promised to bring to the aid of the Church millions of money if only these two obsolete prohibitions could be removed, or so amended as to apply only to the poor. When the secretary reported that in marking these out he had inadvertently crossed out also the one between them, a "yellow journalist" present said it was just as well, in fact better, for many kinds of business to let it go.

Next rose a man whose repulsive countenance cannot be adequately described, and demanded to know what the Church meant by the Seventh Commandment; and said that if it was held to mean what some modern fanatics call "the single standard," then there were great numbers of prosperous people who would be excluded from the Church thereby, and he represented that great multitude when he asked that the half of that law which applied to men, be stricken out.

Next the first three were crossed out at one swoop, as being inconsistent with action taken in striking out "God Almighty" from the Creed, and as conflicting with the new Harvard religion. Next the Sixth Commandment was objected to because it kept out of the Church all who desire to take vengeance for personal injuries into their own hands, all lynchers and robbers and many other sorts of violent men. The secretary was next called upon to read what was left and read the Fifth Commandment, and the Seventh as amended, viz: "Thou, woman, shalt not commit adultery"; but here rose the original objector to this law and said: "No! we don't want that; we don't want all women to be chaste, but just our wives"; and so, amid some confusion but by apparently unanimous choice, it was agreed that since it would be inconsistent to remove all dogmatic creed, in order to admit the great mass of humanity into the Church, and yet to retain even a vestige of a moral code, by which many more would be debarred, "the tail should go with the hide" and the two remaining injunctions be sponged off, and the "New Church" should begin with a blank slate, and the Church become truly catholic by including everybody; according to the method invented by the eminent chairman of the Commission, demonstrated by the famous Indiana congregation, and greatly extended and improved by this assembly.

As the meeting ended and the Commission rose, "the Witness" noted that the eminent chairman did not look delighted, nor did he this time stop to ask the secretary how many millions would be added by this last action; that the unsuccessful importer of Hindooism appeared unconcerned, and that the wheat farmer, seeing a glow from the window behind him caused by the lighting of a cigar outside, shouted: "The Millennial Dawn"; and "the Witness" awoke to find the judge calling him to stand up and be sworn, and no reminder of this strange experience left except this little pile of typewritten sheets.

THE THIRD GREAT PRECEPT

BY LILLA B. N. WESTON

IN the alms-bason lay a silver dollar, rubbing sides with an humble penny. The dollar was puffed up with pride and it looked scornfully upon its copper companion.

"I wish," it coldly observed, "that I might have been fortunate enough to rest with company worthy of me. I trust in God, and it is so emblazoned upon my face; while you—" it broke off in silent contempt.

"Nevertheless," cheerfully rejoined the penny, "I go to church oftener than you do."

And it is true, isn't it? It ought to be quite humiliating. Is it? To those of us who live comfortably and easily, knowing little concern for the morrow, copper should have no place in the alms-bason.

Christ left with His Church three great precepts by which man's earthly life could be modelled into as perfect a thing as it lies in mortal man's power to fashion.

The first of these precepts is Prayer. Without prayer man loses his divine communion with his Maker, and sinks down into the slough of common-place existence in the world, careless as well as ignorant of anything nobler or higher or broader.

The second of Christ's precepts is Fasting. Without fasting man cannot subject the body wholly to the spiritual influence of the soul. Man cannot consecrate himself worthily to Almighty God without fasting in one way or another.

The third of the precepts is Alms-giving. It is the most unappreciated of the three; yet without alms-giving no man can loose his hold upon the earth and things earthly. It is the

plain duty (and should be the joyful privilege) of every Christian man and woman. Yet how many are there who follow the rule steadfastly and with glad hearts?

It is so easy to find an excuse for not giving of one's substance. The man would give a dollar, but he wants something which will take some of the dollar, so he buys it and gives the remainder of the dollar to the Church. Self first, God afterwards. The woman would give a dollar, but she doesn't see why she should give a whole dollar when Mrs. Somebody Else gives but fifty cents. Reason first, God afterwards. The child would give a dollar, but Mother and Father do not give that much, so he sees no reason why he should. Example first, God afterwards.

People discuss the subject, and say that the Church is a rather mercenary institution. For, if it does not always charge pew-rent, it expects in place of it a pledge for as much as one can reasonably afford. There are people (although they know better) who even go so far as to hint that one is not welcome at Church services unless one makes an offering.

Now, this is all but one side of the matter. The other side has to do with the individual soul. Perhaps there are many, a very great many, who do not realize that the subject of alms-giving is not an invention of the rector or the vestry or the Bishop for the express purpose of extorting money from everyone who has the temerity to step foot inside of a church. There are far too many who do not know that there is supposed to be any real benefit derived from the giving of a portion of one's money; that something tangible lies behind it besides helping to pay the rector's salary, assisting in the up-keep of the church buildings, and furthering the cause of missions. Missions being a vague subject to many people's minds, and the rector's salary a bugaboo, the main object must therefore be to keep the church buildings heated and lighted and cleaned and repaired. Not a very uplifting industry, truly.

But, as it happens, while these things are all directly accomplished through the giving of money to the Church, more directly still is the work done in the individual soul. One gives freely, and behold—one loves! And in loving, one understands the intricate inner workings of the whole world, real and spiritual and theoretical. One's sympathy flows out and out, and draws unto one's heart the desolate ones from the waste places of existence. For the one who loves greatly, the world blossoms with sweetness; and a delicate, heavenly fragrance is bequeathed to all things. One passes over the pettiness and the meanness of the world, seeing but the worthy side and breathing but the pure air of lofty godliness. Sunshine is in and about all things, and is radiated and diffused by the soul of him who has learned to give freely of that which God hath given him.

God Himself gave so freely—what are we that we dare to close our hearts and say, "I have nothing to spare!"

We all have something to spare, if we will but spare it generously. "God so loved the world that *He gave His only begotten Son.*" Was ever more precious or more stupendous Gift? And if God must needs give to us in so great a measure, and He does so at every turn—how much greater is the necessity for us to give to Him! If the gift from the heart pleases us mortals with our limited conceptions, how much greater must be His pleasure over a like gift!

And then there is something in the Book to the effect that he who gives freely shall receive in turn more than he gave. So there is reward beyond that of greatness of heart and depth of soul. It appears that man never gives in any way to God, that God does not understand and triple the gift in return. Not, however, that we are to work to this end, for that would spoil the gift. But appreciation is the most wonderful part of thanks. Ah, that *God* should care to thank us!

Let us give all that we can. Let us give freely and gladly: let us be even anxious to give. And let us be systematic about it. Let us make it a rule never to pass an alms-box without slipping into it a coin, even though it be but a nickel. We can always have about us small change if we take the trouble to care. Alms-boxes are mute hands stretched forth pleading for a pittance; but they breathe forth blessings which no one can share but he who has given gladly. Do not scoff, and refuse to give; try giving, and you will feel no inclination to scoff.

And when we give, it is well to keep in mind that

"The gift without the giver is bare;
Who gives himself with his alms feeds three:
Himself, his hungering neighbor, and Me."

SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

CANON BARNETT AND FATHER STANTON

THE death of Canon Barnett removes one of the pioneers in the modern social movement. Perhaps best known to the world at large as founder of Toynbee Hall, he received numerous Church preferments, the latest being his appointment as Canon at Westminster, with a residence within the abbey ground. In a truly appreciative article in the *Survey*, Robert A. Woods (himself a Churchman) of North End House, Boston, says:

"In so far as our American settlements keep the spirit sound and true, they are indebted to him not only as founder but as guide and counsellor. He did not withhold the gentle rebuke for what at times he feared were our 'vain works and deadly doing'; nor the injunction to follow the larger things of essential faith and fellowship. A few of those now becoming the elders in our settlement service will always count it one of the supreme privileges of their calling to have been included in the circle of his disciples."

It is curious to note that so far not a single Social Service paper has spoken of the remarkable social work which Father Stanton did at St. Alban's, Holborn. To the minds of many who know, it was quite as important as that done in Toynbee Hall. This is not said in disparagement of what was done there, but to draw attention to the important fact that there is being done a great amount of highly beneficent work within parish limits, that has no record elsewhere then in the Lamb's book of life.

In commenting on the death of Canon Barnett, the *Nation*, of London, said he was "almost the first leading Churchman . . . to work out a conception of Christianity as a faith for the whole nation."

"CHILD LABOR BULLETIN"

The following letter explains itself. The only advice the editor has to give is—write for the *Bulletin* at once, before the edition is exhausted. The address is 105 E. Twenty-second street, New York City:

"If you think that young people's societies and the children in Sunday schools and in the families of your readers, should know something about the children that work, won't you give special notice to the children's number of our *Child Labor Bulletin*? We have a limited supply of extra copies of this *Bulletin* which we should be glad to send to editors who wish to reprint a story or to give it a more extended notice. The contents include, besides several verses, the following: The Story of the Medicine Bottle, The Story of My Cotton Dress, Mr. Coal's Story, What Happened to Mr. Pea, and The Declaration of Dependence.

"Three of these Child Labor Stories for Children were recited by children to an audience of children at the last annual Child Labor Conference, and for leaders who wish to use the stories in this way we have prepared a series of colored slides based on the illustrations in the stories. This number of the *Bulletin* is sold for twenty-five cents and the slides are rented for one dollar."

LARGE POWERS ENTRUSTED TO ATTORNEY GENERAL

The powers of the attorney general of Massachusetts have by a recent law been so enlarged that now it is his duty to take cognizance of all violations of law or of orders of courts, tribunals, or commissions affecting the general welfare of the people, including combinations, agreements, and unlawful practices in restraint of trade or for the suppression of competition, or for the undue enhancement of the prices of articles or commodities in common use, and to institute such criminal or civil proceedings before the appropriate courts and tribunals as he may deem to be in the interest of the public, and to investigate all matters in which he has reason to believe that there has been such violation. To carry out the powers and purposes of this law he may appoint such assistants as he may deem necessary. In all criminal proceedings instituted under this act the attorney general may require district attorneys to assist him and act for him in their respective districts, and in all matters so referred to them the district attorneys shall be under the jurisdiction and direction of the attorney general.

RECREATION COMMISSION FOR DETROIT

To have full charge of all public, municipal, or commercial recreation in Detroit, a Recreation Commission has been provided for in its proposed charter. This chapter provides that the commission shall be of seven members, two citizens to be appointed by the mayor to serve without pay, the superintendent of schools, public librarian, and the park, public works, and police commissioners. There shall be a recreation superintendent, and such other employees, under the civil service, as may be needed. The powers of the board are broad, but each of the old city departments it touches shall have a veto over its activities affecting that department. Subject to the restriction the commission has charge of playgrounds, indoor recreation centres, debating clubs, gymnasiums, public baths, and provides for the management of them. It shall issue permits for the use of these facilities; supervise their use; and inspect and supervise all forms of commercial recreation, including theatres, moving-picture shows, bowling alleys, billiard and pool rooms, etc. The police, however, will retain full power to enforce all city ordinances.

WHY THE "FELLOW SERVANT" PRINCIPLE SHOULD BE ABROGATED

The leading objections to the common law doctrine of the fellow servant principle have been summed up as follows:

1. Only a small proportion of the workmen injured by accidents of employment get substantial damages; and therefore, as a rule, those who do not, and their dependents, are forced to a lower standard of living and often become burdens upon the state through public or private charity.
2. The system is wasteful, being costly to employers and to the state, and of small benefit to injured workmen.
3. The system is slow in operation, involving of necessity great delay in the settlement of cases. The average time required to effect such settlement through legal proceedings is about five years. A substantial recovery five or six years after the happenings of the accident may be of some benefit to the heirs, but very little to the individual, who, in the meantime, may have become a public charge.
4. The operation of the law breeds antagonism between employers and employees.

SCHOOL HYGIENE

An international congress of more than ordinary interest will be held in Buffalo late in August. It will deal with School Hygiene, and is the first to be held in America. According to the announcement of the executive committee, it will be by far the most elaborate effort yet made in this country toward getting the problem of school hygiene before the world. The first International Congress was held at Nuremberg in 1904, the second at London in 1907, the third at Paris in 1910.

The objects of the Buffalo Congress are:

1. To bring together men and women interested in the health of school children.
2. To organize a programme of papers and discussions covering the field of school hygiene.
3. To assemble a school exhibit representing the best that is being done in school hygiene.
4. To secure a commercial exhibit of practical and educational value to school people.

LOS ANGELES SEEKS TO RECLAIM DRUNKARDS

At a moderate rental, the board of education of Los Angeles has agreed to lease the Parental Home in the lower San-Fernando Valley to the city, to be used as a municipal farm for the reclamation of men from the liquor habit. The use of the buildings and seven acres of land was requested by a committee representing the Psychopathic Parole Association. The building is expected to accommodate about twenty-five persons, and the acreage, much of it occupied by blackberry fields, will give outdoor occupation to the men selected from the police court habitues for restoration. Chief of Police Sebastian plans to

utilize it as an arm of humane police work in eliminating the habitual drunkards who are so often before the courts and for whom now there is no alternative but chain-gang work.

PRAYER FOR USE DURING A STRIKE

The following is the prayer authorized by the Bishop of Lexington for use in the churches of the city during a recent street car strike there:

"O God, who by thy Holy Spirit canst bring human hearts into godly union and concord, we pray thee so to influence both employers and employees, that consideration and justice shall prevail between them. Grant to them a realization of each other's rights and necessities, and, to us all, the spirit of fairness and of patience. Subdue all unruly wills. Prevent violence and crime. Give wisdom, righteousness, and courage to those in authority. And grant to us, we humbly beseech thee, O Father, such peace and prosperity as are to be found only in the eternal principles of the gospel of him whom thou didst give to be the Brother of us all, in whose Name we make this our prayer, Jesus Christ, our Lord. Amen.

THE LATE EDGAR GARDNER MURPHY

In the death of Edgar Gardner Murphy, the South and the cause of Social Welfare lose a potent asset. A singularly gifted man, Mr. Murphy was a forceful leader in a section where leadership is not only needed, but carried with it great responsibilities and much misunderstanding and misrepresentation. He lived long enough, despite the handicap of a serious organic trouble which finally caused his death, to see his work bear fruit and to learn that his labors had not been in vain.

While I deeply sympathized with him in his work, I was never able to understand why he renounced his orders in the Church. It had always seemed to me that these were a chief asset to him in his work of arousing the conscience of the citizenship of his native section.

A "LAZY HUSBAND" LAW

"The lazy husband law" is the popular name given to a recent act of the Washington state legislature. Its purpose is to make it easier to compel men to support their families. To this end it is provided that they can be taken into court by any one who chooses to allege neglect. Stiff penalties are provided, including imprisonment with hard labor, the proceeds to go to the family. It will be interesting to see if the law will work well, and whether it will tempt officious outsiders to meddle in cases where they will do more harm than good.

"BLUE SKY" LAWS

So-called "Blue Sky Laws," dealing with the regulation and supervision of investment companies, have been passed this year by the legislatures of twenty-one states, in two of which the bills failed to become law owing to the governors' exercise of their veto powers. In Kansas the law of 1911, after which this class of legislation is patterned, was amended in many respects. A proposed act known as the "National Blue Sky Law" is under consideration in the lower house of Congress.

THE MILWAUKEE City Club of which Frederic C. Morehouse, the editor of THE LIVING CHURCH, is president, has had a phenomenal growth during the past year, more than doubling its membership. A year ago there were 440 resident and 60 non-resident members; now there are 943 resident and 72 non-resident members. There was one phrase in the last annual report which particularly impressed me as worthy of widespread application to civic bodies: "Democracy, not exclusiveness, has been and will be our watchword."

THERE ARE but four states in the Union—Nevada, Utah, Wyoming, and Mississippi—which have no hospital or sanitarium provision for tubercular patients.

A PROPOSAL has been made in New York to the purpose that the armories of the National Guard be used as play-houses and recreation centres for the children.

DR. GEORGE M. GOULD of Philadelphia estimates that the annual loss from typhoid fever, a preventable disease, is \$150,000,000.

AN EIGHT-HOUR LAW for women went into effect in Minnesota on August 1st.

CORRESPONDENCE

MEMBERSHIP IN THE CATHOLIC CHURCH

To the Editor of The Living Church:

WHAT is the objection to saying that a person baptized validly, it is supposed, among Presbyterians, is admitted into the Catholic Church and made a member thereof by Confirmation? St. Augustine would have said this. He speaks of Donatists, whose baptism was valid, being admitted to the Catholic Church by the Laying on of Hands. He writes: "Heretics, abandoning the teaching of their error, are converted to the teaching of Christ, that they may be incorporated into the Church, and may begin to belong to that Dove, whose sacrament they already had (*De Baptismo*, Cap. xlv. 89).

The wild and erratic notion that a valid baptism ministered apart from the unity of the Church admits the baptized into the Catholic Church was unknown to St. Augustine. It has recently become widely prevalent among us and is taken for granted without investigation or consideration.

It is open to many objections. First, it necessarily implies a "magical" theory of Baptism, which is incompatible both with sound reason and with Catholic teaching. If anybody anywhere by saying certain words and pouring water can confer the mighty privileges of Christ's Baptism and thereby admit to the Catholic Church, the act is magical rather than sacramental, and quite analogous to the *Open Sesame* of the *Arabian Nights*. Churchmen are charged with holding a magical view of the sacraments, and it is peculiarly unfortunate that such a notion should be widely prevalent among us at a time when we are making a special effort to recall dissenters to the unity of the Church.

Secondly, this notion is, I believe, entirely unknown in antiquity. Two views and two only, so far as I know, are found in antiquity, with regard to Baptism outside of the Church; (a), the view of St. Cyprian and generally of the East, that such baptism is altogether invalid; (b), the view of Rome and the West, that such baptism was useless, but yet not to be repeated, if the person thus baptized were reconciled to the Catholic Church. Both these views have been widely held in the Anglican Communion. Waterland entirely rejects the baptism of English Dissenters. The same view was held by Bishop Whittingham, probably the most learned of our American Bishops. The other view is presented by Bingham in his defense of Lay Baptism. The modern American view that dissenting Baptism confers all the blessings of Catholic Baptism and admits to the Catholic Church, is, so far as I know, without any authority whatever.

Will any one produce any patristic authority for this notion? Does the modern Roman Church hold it? Does the Holy Eastern Church hold any such theory?

GEORGE B. JOHNSON.

Columbia, Isle of Pines, W. I., July 20, 1913.

DEMOCRACY AND PROPORTIONATE REPRESENTATION

To the Editor of The Living Church:

SEE that Dr. McKim proposes to base Proportionate Representation in the General Convention on the number of the clergy that are in each diocese, and that he attacks the present system as undemocratic. Does the reverend doctor consider that representation with the number of the clergy in a diocese as a basis more democratic? Whether a parish has more than one priest attached to it is largely a matter of finance, of the parochial income, much more than a matter of the number of souls. The parishes that have one or more curates are of two kinds: wealthy, or having rectors who are celibates content to live on small salaries.

While statistics can be made to prove fallacies, when properly handled; yet they are useful, and in the case of representation based on the clergy, they are instructive. Take New York City: the 14 large parishes, having in each over 1,000 communicants, totalling 25,580 in all, have attached to them 43 clergy, that is one to every 595; these are exclusive of Trinity parish, which has 8,613 communicants and 25 clergy, that is one to every 344. We find in New York City, a parish with 1,529 communicants and 4 clergy, while another with 1,500 communicants has 7 clergy; also one with 599 communicants and one priest, while another with 591 has two clergy. We find the same discrepancy in Washington. A parish with 1,140 communicants and another with 416 communicants have each two clergy; one with 1,713 communicants has 4 on its staff while one with 844 has 6; a parish having 1,031 communicants has only one priest, while another with about the same number, 1,048, has 4. What kind of democracy is this? It is not a democracy of the laity and hardly one of the clergy, since the non-parochial clergy are in most dioceses disfranchised.

Do the advocates for Proportionate Representation realize the

practical difficulties in their way? How are the number of communicants in a diocese to be estimated? Are we to have registration by official diocesan enumerators, or are we to leave the counting to the parish priest as at present? Is it not a well acknowledged fact that we have many communicants that are carried on more than one parish list and many that are on no list? What is to be the official definition of "communicant" for the purpose of determining the representation of a diocese? It has been my lot lately to officiate in three different parishes, spending some time in each. One, which has a nominal communicant list of 320, had seldom a congregation of over 200, and on Easter Day only 103 presented themselves at the altar; another with a list of over 700 communicants rarely had a congregation of over 150, and on a special occasion, by hard work, at a corporate parish communion, less than 400 received; in another having a nominal list of 220, the average congregation during two months was about 30, and not more than this number received the Sacrament during the month. Now in all of these the rector is, to my knowledge, doing hard work. What does it mean? This—that there are in the settled parishes a great deal of dead wood, which should be cut off; but who is to do it? The diocese, the general Church, or the rector?

The real truth is that until we get in our parishes real life, when the congregation actually take part in the parish elections and manifest an interest in Church affairs, we have nothing that approaches democracy. The lay representation in our conventions very seldom represents the congregation or the laity of the whole diocese.

Are we not in danger of magnifying numbers in spiritual things? The same idea that makes a man's value as a parish priest depend upon the *quantity* of his confirmation class rather than on the *quality*?

H. P. SCRATCHLEY.

CLERGY PENSIONS

To the Editor of *The Living Church*:

HAVING filled out and returned to Bishop Lawrence the blank for the Joint Commission on the Support of the Clergy, I turn to write an Open Letter as it were, to the said Commission. The chief burden, as it appeals to me, is a suggestion, viz., that this blessed Commission recommend something practical, like the following. That every clergyman of the Church in canonical standing, receiving a salary for clerical or professional work, be taxed one per cent, or a fraction thereof, for the famous Five Million Dollar Pension Fund. I feel very sure that if such a method had been adopted when the idea was first launched, and all our clergy had honestly sent in the tax, it would have been over a million now. Nations of Europe are adopting this cold blooded policy for Old Age pensions, under pressure of the Socialists. In the U. S. I notice that if policemen and firemen are to be pensioned the commissioners adopt about the same method, to "start a fund." Speaking for a large number of my brethren in our sacred ministry, I believe, they would hail some such idea with delight. There would be no favors. From the Bishops down to the humblest deacon in South Dakota to China, we would be all paying our *pro rata* share, and above all averaging up to the policemen and firemen in such a coöperative movement. Let the silly twaddle, the sentimental slush, be passed by this Commission, and let it give us a chance to be self-respecting, self-relying; and then we can go and appeal, not beg and whine for gifts or alms, to the Godly rich.

A. L. BYRON-CURTISS.

Rome, N. Y., July 31, 1913.

TWO CORRECTIONS

To the Editor of *The Living Church*:

MAY I be allowed to correct two mistakes in my letter of last week's issue? First, "stand" should have been "strand"; second, "arrangements, etc. for the transportation of our priests," should have read "for the transportation of our guests."

Yours faithfully,

Annandale, N. Y., August 1, 1913.

W. C. RODGERS.

THE PRESBYTERIAN QUEST FOR THE CHURCH

To the Editor of *The Living Church*:

IT seems to me that the hypothetical question propounded by Professor Robert Ellis Thompson can be answered easily and in this way. Indeed it is surprising to me that Professor Thompson should apparently have thought the answering involved difficulty.

Accepting the facts as hypothesized by him, and the further fact that the Presbyterian Church devolved directly from the old Scottish (Catholic) Church in communion with Rome; supposing, then, that a member of this devolved Church, and member by baptism of the Holy Catholic Church, finding himself entertaining serious scruple as to the validity of his Church, questions to what Church shall we turn for this authenticity?

Shall it be to Rome? Limiting the answer to a citizen of Scotland, he faces the undoubted fact that the present Holy Roman and Apostolic Church in that country, is not the old Scottish Church, as his fathers left it. By the Tridentine and other uneucumenical councils there have been imported into the faith of that Church certain strange and novel doctrines which his fathers wot not of,

and which are impossible and repugnant to his Protestantism. He does not find the same organization. Looking further, he finds a Church—in mission granted—antedating the Reformation, which is Catholic in order and faith, and Protestant in belief and tradition. In this Church he could find the needed authenticity.

The case is stronger in the case of an American. For the Roman Catholic Church, so called, in the United States, has no direct communion with the Catholic Church on the Continent of Europe and throughout the world. This communion is mediated to it only by the Roman Curia, through the Congregation *de Propaganda fide*, the true status of the Roman Catholic Church in America, being an Italian mission. Still seeking, this unchurched Catholic can find a Catholic and Protestant Church—in the best sense of the word—with regularly continued orders, legally known as the Protestant Episcopal Church, which Church is capable of responding to the most exacting test which an historical student can apply, and of satisfying the most tender conscience, as well as fulfilling all the needs of the spiritual life.

Yours truly,

OSCAR WOODWARD ZEIGLER.

St. Mark's Rectory, Baltimore, Md., August 1, 1913.

THE CHRISTIAN'S HOPE

"I shall not die but live and declare the works of the Lord."

Summer skies above me burn,
Fragrant flowers bloom.
Now for other days I yearn,
Thoughts of death and doom
Haunt my spirit, yet I know
One above can comfort woe.

Round me whirls a butterfly,
Of my soul a sign,
When at last I seem to die,
Saved by love divine
I shall live in bliss again,
Far away from earthly pain.

I, at last, shall find my rest
In a better land,
Refuge for the heart oppressed.
'Mid the pilgrim band,
I shall join in praise and prayer,
All the works of God declare.

Asbury Park, N. J.

MARTHA A. KIDDER.

THE STILL HOUR

SOMETIMES at the end of the day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus. To be alone with Him and to feel at home with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. The home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to some no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our dear Saviour things we would not care to whisper to another, knowing that in the secret of His tabernacle He will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful for He remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no other place like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dove-like presence that hovered above the Nazarene fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within it has looked unresponsive into ours, we can look into the face of Jesus and understand that it is well. The night shall be as the morning. The grave becomes the portal of the Saviour's happy home and the grief of the rent heart is turned to the sweetness of the holiest hope. We are very near to heaven and the coming glory when we are alone with Jesus.—*United Presbyterian*.

RESOLVE to be a better imitator of the patience of God. In your dealings with others, be more gentle; hope all things; try all ways to win them; never give them up; never say, "There is no hope." Check the impatient spirit, which nowhere so grows apace and thrives as in our own home, or in the place where our daily occupation lies. If I meditate on the patience of God with sinners, I am compelled for very shame to try and reflect in my daily life this perfection of the Almighty.—*T. B. Dover*.

LITERARY

THEOLOGICAL

The Writings of the New Testament. By Hermann, Baron von Soden, D.D.

This is the first critical edition of the Greek text of the New Testament with full apparatus that has been published since that of Tischendorf forty years ago. The importance of the work is thus sufficiently indicated.

In these last forty years the work done in textual science has been threefold. On the one hand there have been the more exact collation of old manuscripts and the collection of new material, work in which Dr. Gregory and the late Dr. Nestlé have been particularly prominent. Secondly, there has been the classification of the material in such a way as to make clear the history of the various readings. Westcott and Hort's edition was produced on this principle, whose justice is now universally recognized. Finally, certain scholars, particularly Dr. Bernard Weiss, have cleared up very many problems through a patient exegetical study of the internal probability of the alternatives. But the time has long been ripe for an edition that would collect all the results thus far attained and present them in a unified form.

This task Dr. von Soden undertook in 1897, with the aid of no less than forty-four assistants. Three volumes of prolegomena (totaling 2,203 pages) were published in the period 1902-1907 and the final volume, of 908 pages, containing the text and apparatus, has at last appeared.

The following theory of the textual history is advocated. About 300 A. D. official editions of the Greek Testament were prepared by the three great Eastern Churches of Alexandria, Jerusalem, and Antioch, editions to be denoted by the letters *H*, *I*, and *K*, respectively. The Antiochian edition was made under the direction (probably) of Lucian, the teacher of Arius, but afterwards an orthodox Christian. As the see of Constantinople was occupied directly from Antioch, the *K* text was the official Constantinopolitan version and so became (naturally) the "parent" of the great bulk of the Greek manuscripts of later times. The *I* text, von Soden thinks, was made by Eusebius of Caesarea and may be spoken of as the "Caesarean text." The closer relations between Antioch and Jerusalem caused considerable intermingling of the *K* and *I* types. The *H* type was made almost certainly by Bishop Hesychius. And, as Alexandria pursued a more or less independent course in the patristic period, the *H* type was kept fairly pure. Prior to 300 A. D. local peculiarities of copyists and local traditions as to readings were preparing the way for the three types.

In the second century, however, two events had occurred of profound importance for the future history of the texts. One was the appearance of Tatian's *Diatessaron*, published first in Greek in Rome and then taken to the East and published in Syriac. This work, a sort of harmony of the Gospels, enjoyed an immense popularity, despite the fact that in its preparation Tatian had dealt carelessly or even arbitrarily with the wording of the Gospels. But so popular was it and so familiar did its phraseology become that the readings of the *Diatessaron* were often adopted by copyists of the Gospels. Secondly, besides the *Diatessaron*, the second century saw the production of Marcion's collection of St. Paul's Epistles and this collection had a somewhat similar influence on the Pauline text. In addition, von Soden thinks there is evidence for a slightly paraphrased edition of Acts, but for the Catholic Epistles and for the Apocalypse no similar revisions were ever performed.

As compared with the Westcott-Hort theory, as far as it relates to the Gospels, von Soden's *K* text is the Syrian. The *H* text is the Neutral but is treated as a recension, not as the original text. With a "Western" text von Soden will have nothing to do and he holds that the Western readings are mere textual corruptions, for the most part due to Tatian.

In applying his principles to the reconstruction of the text, von Soden always follows the agreement of any two of the three types, unless they agree also with a parallel passage somewhere else. A Tatianic reading is always suspicious, and if any ancient authority is against Tatian this authority is to be followed even against the entire Greek tradition (hence the Sinaitic Syriac reading is adopted in St. Matthew 1:16). Internal probability is not to be considered, even when the text is incomprehensible (as in Acts 4:25). With these rules the textual reconstruction was little more than a mechanical matter, once the material had been collected and classified, and but few readings are found in the first margin, which is used in cases of doubt. The bulk of the early variants are placed in a voluminous second margin, where they are classified according to recensions. Still a third margin contains later readings and those that are merely arbitrary.

The text itself, so far as various test-collations show, lies between those of Tischendorf and of Westcott-Hort and is rather

nearer the first than the second. In very few cases does it adopt readings that are not found in either. In other words, there is little or nothing that is really radical (St. Matthew 1:16 is the unfortunate exception). But the text proper is probably the least important part of the work. Its method of execution is too mechanical, the *I* recension is of very dubious existence, and the making Tatian the scape-goat for virtually all the early eccentricities is simply grotesque. Much as the Westcott-Hort text needs emendation (a task on which Dr. Gregory is now engaged) it will hold its own easily against von Soden's.

But on the other hand, von Soden has done work of profound and lasting importance. In the first place, his collection of material is definitive, except for new discoveries. He and his assistants have rendered further collating virtually needless and every scrap and rag of evidence have been utilized. His classifications probably have not the basic significance that he attributes to them, but in any case they are genuine classifications and they render intelligent handling of the overwhelming material possible—for the first time. And his new system of notation for the manuscripts has justified itself by the small amount of space it occupies, and, after the system has once been learned, it is as easy to read as Tischendorf's. The simple fact that he has been able to include in a single volume the entire relevant material for textual study is little less than a miracle.

The mechanical execution is above praise. No less than four fonts of Greek type and (apparently) about a dozen of Roman have been used. The text proper is printed in an intensely black character and the same type is used in the margins (even for a single augment) to enable the reader to see at a glance where a variant differs from the text. This same system of making everything clear by the use of different fonts is carried out systematically and has a value that every student realizes. And yet the cost of the volume containing the text and apparatus is only nine dollars (\$21.50 for the entire work).

Two further facts call for notice and praise. The immense expense of collecting material, paying assistants, etc., has been borne by a German lady, Fräulein Elise Koenigs. Secondly, a most remarkable act on the part of the present publishers, Vanderhoeck & Ruprecht of Göttingen. The original publishers—a Berlin firm—invited subscriptions to the entire work at a reduced price, payable in advance, an opportunity that was taken advantage of by many hundreds of institutions and scholars. After the publication of the Prolegomena, this firm went bankrupt, and the present publishers undertook the issue of the last volume as a new undertaking. On publication, however, they distributed it *gratis* among the original subscribers, to whom they were under neither legal nor moral obligation!

BURTON SCOTT EASTON.

MISSIONARY

Twenty-one Years in Papua. A History of the English Church Mission in New Guinea. By Arthur Kent Chignell. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price \$1.00; by mail \$1.10.

Though this book tells the story of mission work outside our own American branch of the Church, it might well be commended to a sceptic who denies the efficacy of mission work among the heathen. The story of struggle and suffering of the heroes and heroines who wrought in the Papuan field is one that cannot fail to convince the reader of the sincerity of the workers; while the results which are seen in the transformation of savages and cannibals into peaceful and devoted Christians speak volumes for the support of all mission work. We commend the story to all mission study classes as well as to general readers.

Beneath the Southern Cross. By the Rev. H. S. Woolcombe. London and New York: Longmans, Green & Co. Price \$1.35; by mail \$1.43.

Mr. Woolcombe was sent by the Church of England Men's Society on a tour of the English colonies in the Southern Hemisphere to examine into the workings of colonial branches of the society and to spread its influence. In a remarkably clear way he reviews the whole Church's work in the colonies, and with directness and forcefulness points out the possibilities that might result from a wider and more practical grasp of the situation facing the Church abroad. While of interest chiefly to the Church of England, our own clergy and laity may find many valuable suggestions from this book. Its illustrations add much interest to the story.

THE CHEERFULNESS of heart which springs up in us from the survey of nature's works is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving that is filled with such secret gladness.—*Addison.*

Woman's Work in the Church

— Sarah S. Pratt, Editor —

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

IT made Dr. Killikelly seasick to see his congregation fanning." These words came echoing from the past as I watched the fanning during a morning service lately, and reflected how uncomfortable the good doctor would have been had he been there. And then the thought came: "How strange it would look if the priest fanned"! At that moment he was intently preaching, with great beads of perspiration on his brow. His raiment must have been much heavier than that of any of his flock, but he preached on, calmly and effectively, seemingly undisturbed by the variety of ways in which his people sought to keep cool.

The rector who rises to preach, these hot mornings, if he has a perfect pair of eyes which will withstand the effort of his congregation to make him dizzy, is to be congratulated. If he is afflicted with simple or compound astigmatism, hypermetropia, myopia, or strabismus, then he will be wise if, during the season of fanning, his sermons are in manuscript and he is not obliged to face this wildly-moving array of implements for keeping cool—ranging from the glittering baubles in the hands of youth, to the Japanese curios or the sensible palm-leaf, frantically wielded by man, who—outside of Cuba—does not know how to fan.

The opinion of the clergy anent this midsummer madness of fanning, varies greatly. Some aver it affects them not at all. Others have been known to ask their people to cease during the sermon. Some say that the motion produces genuine *mal-de-mer*; others say it hypnotizes them, while still others declare that they are made sleepy by it. Some very earnest preachers say that they are utterly unnerved and their best thoughts put to tumultuous rout by the constant and erratic motion. One of them says, "I don't care, just so they don't fan with the back of the Prayer Book!"

Perhaps at the opening of the fanning season it would be well for congregations who prize their rector's comfort and would save him from any of the above-mentioned ills, to hold a parish meeting and devise a regular and symmetrical mode of fanning—from right to left or from left to right—the most constant and vigorous fanners sitting in front and setting the pace as it were. Left-handed fanners might either be placed in a section by themselves, or scattered judiciously through the congregation behind pillars which would come between them and the rector. This concerted action, instead of being haphazard and disorganizing, might on the other hand, by its rhythmic waves of motion, engender harmony and order in the preacher's brain and be an aid and abettor of eloquence. In this day of psychological research, such an experiment is not to be disdained.

A gay American girl told recently her experience in trying to fan in a little church in Germany, where she was at school. The native congregation stared aghast at her first movement and her fan was promptly confiscated by her teacher, who reproved her afterward, telling her that the use of a fan in church was highly irreverent. This is one of the foreign ideas as yet uncopied by the ambitious American.

COMMENT is invited on the plan suggested in this letter:

"A few years ago, there appeared in THE LIVING CHURCH, an article by Mr. Francis Lewis, urging a change in our plan of missionary work that would give the people greater personal interest by offering them direct objects of attention. The need of such a plan seems so evident, and if the Woman's Auxiliary once became convinced of its effectiveness, it probably would be adopted.

"Again and again we hear of the missionary deficit, and if every apportionment were promptly paid, and if every mission we now have were well financed, think of the millions who know not the Christ and of those who know nothing of the Church, who might be reached. Unquestionably our Board of Missions does the best with every cent of the money paid in; but if, instead of the present plan, each congregation were given a certain mission to care for each year, every man, woman, and child in that congregation would know the needs of that particular mission and feel the responsibility; then,

too, they would share in the joy and the spiritual benefit which comes from supplying those needs. If a congregation be too weak to support a mission, let it share the privilege with another, and to prevent a narrowing of interest, a different mission could be apportioned at intervals."

This plan offers many excellent features for Christian work, and we think in very many cases it might be adopted with immense profit to a congregation. Undoubtedly it offers a fine opportunity for enlisting the sympathies of a whole congregation; but it is doubtful if any one plan can ever be adopted by the Woman's Auxiliary. The varying conditions seem to prevent. There is already some latitude in the Auxiliary plan, some branches giving money, some boxes, some paying insurances, scholarships, and specials, and influence might be brought to bear by which this plan recommended might be tried through local Auxiliary branches, the branch acting as the agent to enlist the congregation.

THE THIRTY-FIFTH annual report of the Maine branch of the Auxiliary is a very large and complete record of the year's doings. Out of the ordinary are some of its features, particularly its Society of Isolated Churchwomen, of which Mrs. Abby C. Philbrook of Bangor is correspondent, and of which she writes: "Christmas greetings were sent to all on my list. I received three 'Epiphany' letters to the Maine Auxiliary." These were sent to three of my ladies with the request that they forward to another whose name I gave. My Lenten letters came very soon after the Christmas greetings. I laid particular stress upon giving to the United Offering, as this is the year of presentation. I was disappointed in the result, yet the few who gave were generous. It is a work the result of which cannot be known; we can only pray that it may be blessed." We have been wondering how one would go about securing names of these isolated Churchwomen; there must be some in every diocese, and such attention as that received by these fortunate ones in the diocese of Maine would be an unspeaking comfort.

The Maine Auxiliary had an advisory committee in addition to its regular officers. Its report includes that of the diocesan Altar Society and the Church Periodical Club. The president's address is full of Maine ozone. She records one branch with no clergyman of its own, which holds regular Auxiliary meetings, gives systematically, and what is better, "thoroughly enjoys its meetings." Another, tiny but brave, with only four active members, writes, "We work with a will." A large parish branch which has been handicapped in many ways is still undaunted and does not let its right hand forget its cunning. Again there comes the record of a little group of women in the northern region, near the mighty Moose Head Lake, never failing to keep up its organization and to send its contribution. Another society, hurt and bruised by the loss of many of its members, sends two of its number as a vigorous offshoot into a very remote region, who form a study class of themselves and are not separated in heart from their Church work. Miss McCobb refers, in her address, to the imminence of the General Convention, "not in far-off San Francisco, nor in Richmond, but in great, benevolent, wicked, glorious, sinful, devout New York, in an atmosphere of love and labor." Mission study, which is characterized as a new element in the diocese, the president proclaims to be earnestly popular, whereas it was at first received with indifference. The whole report is very breezy.

WHAT WE should do is really, very often, to be still. And if we want something to make us more active and energetic, watchful and holy, I know but one thought, that is *faith*, faith producing love. More trust and confidence and joy in God would be the secret—the only true or successful secret—of more goodness. And this should come quietly and calmly, not in great effort; this kingdom of God has come not with observation. Rest and quiet growth are what you want.—James Hinton.

MILAN CATHEDRAL

A FRIAR'S PRAYER

Across the dim Cathedral aisle,
The sunbeam shot its radiant light.
Illumined for an instant's space
The vastness of the pillared height;
Then sent its shaft of golden might
The figure of a saint to trace.

Naught of man's handicraft was seen,
No stained-glass window over all,
No statued Ambrose stood supreme,
Or fresco flashed from out the wall.
But kneeling low in distant stall,
A humble friar caught the gleam.

So full of holy thought was he,
No reflect from his figure came.
His lips moved slightly as in prayer,
But rapt his look: as if the Flame
Of martyred Christian bathed the same,
And left its image mirrored there.

And then the words, made audible,
Reëchoed through the distant nave,
Each quaint petition followed fast,
And some were sad and some were brave,
But all did pray a soul to save,
Transgressors to repent at last.

"Oh, Father, by Christ's Holy Death,
Let others from their sin repent.
Let my poor humble life but be
A consecrated element
For Thou to send, as Paul was sent,
To preach Thy Truth beyond the sea.

"Let love of mammon die before Thy Cross,
Let little souls be brought to Thee.
May hungry hearts be filled with love,
And infidels Thy Godhead see,
All this I ask on bended knee
Before Thine Altar Throne above.

"And, last of all, I pray that Thou
Will help Thy servants stand the test;
Nor lose their trust, whate'er Thou ask
To try their faith, Thou knowest best.
Each grief is sent at Thy behest,
Thou wilt not set too great a task."

The "Amen" lost itself in space;
As, far above the transept door,
The last faint glow of sunset fled,
Bidding "good-night" to rich and poor.
The holy monk who did implore,
The living watcher and the statued dead.

ANN WENTWORTH SMART.

THE DESERT

BY THE REV. LOUIS TUCKER

THE horror of the ghastly sun-blaze was upon the desert. Under the vertical glare of the absolute heavens it lay, as it has lain always since the Deluge. The everlasting hills may wear away. Men may pasture flocks upon them, or build houses, may quarry cliffs or hew down their forests: but, just because it is so changeable and made of shifting sands that give no sure foundation, the eternal desert, like the eternal sea, is evermore unchanged. As it was, it is; as it is now, it always has been.

Among the low sand-hills that lie between Idumea and Goshen, the last green fields of Asia and the first of Africa, there runs a road which is more ancient than any city, or than some mountains. It is a mere track across shifting sands, obliterated every time the wind blows, and reëstablished by the next traveler. It winds among sand-hills, and looks as unimportant a pathway as ever man trod. Yet, with the possible exception of Zenghis Kahn and the Mongols—and their empires were evanescent—every great imperial conqueror the world has ever known has ridden along that track.

No other road in all this world has borne so many of the world's greatest. Caesar rode here, and, before him, Alexander, and Pharaoh Necho, and Cyrus, and Sennacherib, and after him Napoleon. Neither Rome nor Babylon, Delhi nor Peking, has seen so many of the world's very greatest. Above every other pathway upon earth it is the conquerors' road; and they

all, from Cyrus to Napoleon, saw exactly the same thing; mile after mile of shifting hills of sand.

Along this road there came a man traveling westward; along it, not upon it; for he had cause to avoid any clump of spears, Roman or Idumean cavalry which might overtake him. He could not count himself as quite safe until he plunged into the great Egyptian city of Alexandria, the second largest in the world, and lost himself in the ocean of its artisans, as a drop of water loses itself in the sea. Yet, if he had cause to think himself pursued, he had cause, also, to know himself protected. Taking, therefore, all reasonable precautions, he was still not unduly anxious; and he plodded on sturdily and quietly, with his hand on the halter of the donkey he was leading, exchanging a cheerful word or two occasionally with a veiled woman, its rider and his companion. Both were dressed as Jews of the peasant class, and the woman had the ends of her veil spread very carefully over the face of a child in her arms.

"It has grown too hot for the little one," she said at last, "and the donkey walks as if he were tired."

"He has a right to be tired," said the man. "He has a heavy burden, and has borne it well. We will give you all a rest."

He halted, lifted the woman down, and took from behind the donkey's saddle a water-skin, and the tight-rolled bundle of a tiny Arab tent, not much bigger than a large blanket, wrapped around five tent-sticks, none of which was more than five feet long. It was the work of but a few minutes to stretch this out, put a peg in the rope at each corner, set the sticks endways underneath, and, lo, a patch of shade, in which the woman and the child lay down, while the donkey put his head under the edge. A drink of water and a handful of dates for each, including child and beast, and their simple needs were met. Food, water, shelter, rest, sleep; it is all that any of us need. It is all the greatest conqueror of them all who passed this way ever really had.

When he had cooled off a bit, the man rose and went to the top of the nearest sand-hill southward, to see that he had not wandered too far from the road. He lay there a while, first making sure that the track in the next hollow was really the road, then studying the contour of the dunes to assure himself that he could keep near it, yet not too near. One has to pass between the salt lakes, which serve as limits, so that there was no real risk of getting lost; while, as for robbers, that was perhaps the safest bit of desert in the world. Rome, the imperial robber, allowed few lesser thieves on her highways. Besides, as said before, the man had cause to know himself protected. Yet he lay down all the time he was on two of the dunes, and took care not to show against the sky-line. He had no right to neglect all reasonable precautions.

As he lay there, a man came westward along the road. Several parties had passed, mounted, but this man was peculiar because he was on foot. By dress he was an Egyptian, but it was plain that he could speak Greek, for he stopped the last man in one of the parties, and spoke to him. It was too far to hear; but the gestures showed that the mounted man refused his request with curses. The Egyptian plodded on, wavering a little, as if he staggered, now and then, and turned into a dio between the sand-hills that would lead him to the hollow by the tent.

Yussuf Bardawid, the man upon the hill-top, slipped down into the hollow, and was waiting when he came. The Egyptian plodded nearly to the tent before he saw it, stepping like a man walking over lambs in a sheep-fold, and talking to himself in his own language. Then, seeing Yussuf, he said in Greek, "What a lot of babies. Water!" and fell forward unconscious. The back of the man's head was one frightful wound.

Miriam waked as Yussuf felt for the water-bottle, and together they dressed the wound and gave the man a little water. The child waked also, and began to laugh and clap his hands, as year-old babies will. He could talk a little, eight or ten words. The man regained consciousness in the course of the afternoon; and in the process, before he came to his full senses, spoke so much about the baby, or some other babies, that Mariam made sure that he was anxious about some child at home.

When he came to himself the man was very grateful for the nursing and the water—water is more precious than gold in the desert, yet they gave him more—and therefore he answered their questions. His name was Mit-Chanier. He was servant to a merchant, but had straggled behind his master. They had passed a squad of Roman auxiliary troops on the

road; and two of the troopers, who had straggled also, had robbed him, and left him for dead. When he woke everything was gone; no one would give him water, and there was nothing to do but to try to walk back to Goshen. Despairing, at last he had turned into their valley to die: but now he felt able to walk further. Yes—this was to Miriam—he had a child at home.

In the cool of the day Yussuf Bardawid struck the tent, and got his little party under way. They took to the road now. It was necessary, for they had not water enough to spend an extra day in the sand, and it is impossible to parallel, without wandering from, a road one cannot see. Moreover, within a mile or two, said the Egyptian, the sand-hills give place to the salt plain between the lakes, where a man looms like an obelisk, and a camel looks conscious as a pyramid, and it would be absurd, when the plains revealed them, to be found anywhere but on the road. They emerged from the hills at sunset into the heart of a soft-blazing glory and, as every world-ruler who came from Asia down the conquerors' road has done, saw purple empires leaning on a west where gold and emerald and vermillion spanned a throne.

There is no more terrible place than the desert at noon, but nothing more lovely than the desert by sunset, dawn, or moonlight. Little Yeshua, the baby, had slept well and was full of glee, and laughed, and gurgled, and clutched at the dim blue moonbeams—for the moon was half-down the west and, after sunset, turned the desert to frosted silver—in a glorious game of play that made the people they met turn, and again look at them. There is nothing more heart-filling than the utterly-happy laughter of a little child. They met at least a dozen groups; silent folk on camels, mostly, who seemed carved out of ebony and silver. Because the sun scorches by day, and the stars guide by night, there is often more travel on the desert by moonlight than by sunshine, and this particular bit of desert was the main highway between two enormous and traffic-burdened continents. Camels move silently, and sand, even under horse-hoofs, makes little sound; so the groups drifted past each other like shadows, with no noise but the squeaking of the dry sand under Yussuf's sandals, and the utterly-joyous silver merriment of the child. The Egyptian had no sandals, and so made no sound at all. He had kept on well during the march, but after a time he began to drag on a bit.

It was just moon-setting, and there was no one ahead at the moment, when both men caught the jingle of armor behind them, and halted and turned. There was no use doing anything else. A man wearing armor in the desert is a mounted man, and not to be escaped on foot. Behind them was an indescribably beautiful thing. It was only a patrol of mounted Roman auxiliaries in chain-mail, with a fully-armed Roman officer in the midst; but the level moonlight winked and splashed and sparkled upon them like quicksilver, and changed like running water when they moved. The troop approached and halted, and the officer, with an orderly, rode forward. With a quick movement the Egyptian placed himself in front, and took the questions.

"Whence?"

"Idumea."

"Whither?"

"Alexandria."

"Why the bandage?"

"I straggled and fought with stragglers of a patrol."

"Any complaint?"

"No sir. It was my own fault."

"The last courier said that Herod wants a man and woman and child, Jews. Did the courier tell any of the men why Herod wants them, Cleon?"

"To kill, sir," answered the orderly, saluting. "He has killed all the babes in Bethlehem, searching for the child."

"Then let him find them himself. Will Augustus Caesar—may his name be adored!—never put down these butchering, petty kings? Here be child, woman, and two men, Egyptian by speech, where he wants child, woman, and one man, Jews. Pass on. You are dismissed. Close the ranks, there, and see that none straggle from this patrol." And, as the last horn of the silver crescent sank behind a line of palm-trees, the troop swung away into the velvet darkness.

Yussuf and the Egyptian stood and watched till they were altogether gone. There was no sound except the crowing of the baby, and a low, sobbing question which Miriam now permitted herself.

"Have you been so cautious and so sad because you knew of those poor babies, Yussuf?"

"For three days, Miriam."

"Babies," crowed the baby, catching the word from his mother: "Many, many babies!" And he held out his arms as if to play with them.

The Egyptian trembled. All the strength and calmness shown in the talk with the officer had gone out of him. "There are thorn-bushes—for a fire—over there," he said, pointing, and reeled as he stood. "My head!" he said again and fell.

"He saved us, Yussuf," said Miriam, slipping down from her saddle; "you will not leave him?"

"Of course not; though I think that he will soon leave us. I marvel that he marched so far, though there was nothing else to do."

"You think, then, that——?"

"There has been death in his face for hours."

"I am glad that he reached his native land, and knew it!" said Miriam.

She set the child down for a moment, when he began romping on the sand; while his mother re-wet the bandage on the Egyptian's head, helped Yussuf hoist him into her place on the donkey, and then took her boy in her arms, and trudged along behind.

A mile or so from the road they came to a hollow, with thorn-bushes. Yussuf spread the tent for Miriam and the baby to lie on, folded it over them, for the night had grown chilly, lowered the Egyptian to the sand and covered him with his own cloak, tethered the donkey to a driven tent-peg, and set himself to make a fire. It is a long, slow process in the dark, with only flint and steel. After a while Miriam and the baby slept. When the fire was lighted at last, the rays roused the Egyptian, who slowly and painfully sat up.

"I die!" he said in Greek, no longer fluent but guttural: "I thirst! Why do you travel with so many babies?"

"Here is water," answered Yussuf. "As for babies, there is only one."

"There are many," said the Egyptian. "They stand around us in a merry ring, and clap their hands as when one summons slaves, then hold them out to me. Commend me to their little Master when he wakes." He drank the water, lay down, and lapsed into a stupor. At dawn he died.

Yussuf and Miriam buried him in the shallow sand-grave Yussuf had already scooped and, before the sun was warm they and the boy were passing between green fields under the shadow of great trees.

Many rulers of men have ridden along the Conquerors' road; many great founders of great empires have passed it; but the greatest conqueror of them all, the strongest ruler of mankind and founder of the mightiest empire, rode thus, not quite along it, but beside it. And the manner of that riding was, in all essentials, as is written here.

THE SOJOURNER

Out of the Infinite, unsought,
Unknown you came,
Spirit of tenderness and thought,
Desire and flame.

Out of the Infinite you bring
Gifts manifold.
Sign of the source from whence you spring
Your fingers hold.

Life—will you drink it deeper yet
Than man has dared?
Bitter-sweet joyance, sharp regret
And pain unspared?

Life—will you make it strong and fine?
Uplift it high,
Holding fast the celestial sign
In verity?

Into the Infinite to go!
Endure! Endure!
As you are known you then shall know,
For truth is sure.

Into the Infinite! O Soul
Of source divine,
Bear undefiled, unmarred and whole
The birthright sign.

Amherst, Mass.

ANNIE L. CROWELL.

Church Kalendar



- Aug. 3—Eleventh Sunday after Trinity.
 " 6—Wednesday. Transfiguration.
 " 10—Twelfth Sunday after Trinity.
 " 17—Thirteenth Sunday after Trinity.
 " 24—Fourteenth Sunday after Trinity. St. Bartholomew.
 " 31—Fifteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

- Oct. 1—Brotherhood National Convention, New York.
 " 2—Adjourned Convention of the diocese of Ohio, Trinity Cathedral, Cleveland.
 " 8—General Convention, New York.

Personal Mention

THE REV. DAVID C. BEATTY, rector of Christ Church, Lead, S. D., has resigned, and will also give up his charge of St. John's Church, Deadwood, S. D., his resignation to take effect on or before October 1st.

THE REV. CHARLES G. CLARK, rector of St. George's Church, Brooklyn, N. Y., with his family, is spending the month of August at the Munnatawket Hotel, Fisher's Island, N. Y. During his absence the services at St. George's will be in charge of the Rev. C. A. Livingston.

THE REV. D. PUGH GRIFFITH, in charge of St. Andrew's Church, Shippensburg, and St. Mary's, Waynesboro, Pa., left on July 31st for a month's vacation in England and Wales.

THE REV. JOSEPH H. HARVEY, who has recently resigned as rector of St. Paul's parish, Mexico, Mo., has accepted the appointment as minister at St. Augustine's mission, St. Louis, Mo., and expects to be located there by September 5th. Until September 1st mail may be addressed to him at Mexico, Mo.

THE REV. EDWIN G. HUNTER of St. Peter's Church, Talladega, Ala., will spend the month of August at Maywood, Ill. Address 400 Tenth avenue.

DURING the absence of the rector, the Rev. MALCOLM S. JOHNSTON, services at Christ Church, Corning, N. Y., will be given during August by the Rev. Thomas B. Berry, warden of the Delancey Divinity School.

THE REV. H. G. LIMRIC has left Mexico City, and he may now be addressed at Apartado 152, Guanatanamo, Cuba.

THE REV. JOHN R. MATTHEWS, who is now in England, will return home in the fall. Mr. Matthews intends to accept a parish, but will conduct missions until permanently located.

DEACONESS CAROLINE NOSLER, who, for the past four years, has been working in Christ Church parish, Seattle, Wash. (the Rev. Willis H. Stone, rector), and who is the diocesan secretary of the Junior Auxiliaries, is spending the summer in England.

THE REV. FREDERICK PALMER, D.D., has resigned the rectorship of Christ Church, Andover, Mass., and on October 1st will enter upon his new position as lecturer on Homiletics at the Harvard Divinity School, and also as one of the editors of the *Harvard Theological Review*. His address will then be 11 Quincy street, Cambridge, Mass. He will remain canonically attached to the diocese of Massachusetts.

THE REV. JOHN FRANK SCOTT, senior curate of St. George's Church, Stuyvesant Square, New York, has resigned. On October 1st he will become rector of St. John's Church, Providence, R. I.

THE REV. EDWIN J. SKINNER has left Ft. Lupton, and has entered on his new work at Florence, Colo.

THE REV. W. E. VANN has accepted the call to Grace Church, Hammond, La., and is now in residence.

THE REV. JENKIN WATKINS, priest in charge at St. Anne's-in-the-Field, Perry, Ohio, and St. Michael's, Unionville, Ohio, has added to his large field of work the rectorship of Christ Church, Geneva, the venerable Canon Wright being rector emeritus.

THE address of the Rev. W. J. WICKS has been changed from Springfield, S. D., to Lemmon, S. D.

THE REV. ARTHUR W. P. WYLIE has accepted the curacy at All Saints' Church, Dorchester Centre, Mass., and may be addressed at 15 Wrentham street.

ORDINATIONS

DEACONS

OLYMPIA.—On St. James' Day, July 25th, in Trinity Church, Seattle, Bishop Keator ordained to the diaconate, JOHN WHITMORE, Th.D. The candidate was presented by the Rev. Willis H. Stone of Christ Church (University), Seattle, and the sermon was preached by the Bishop. Dr. Whitmore has been connected with the faculty of the University of Washington. He has recently been called to the faculty of Kenyon College, and at the request of the Standing Committee of the diocese of Ohio, he will be transferred at once to that diocese.

PRIESTS

PITTSBURGH.—On Wednesday, July 30th, at St. Stephen's Church, East Liverpool, Ohio, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, advanced to the priesthood the Rev. ISAAC FREDERIC JONES, deacon in charge of St. Luke's, Georgetown, and St. Paul's, Fairview, in the diocese of Pittsburgh, near the Ohio line. The Church at East Liverpool was chosen for the ordination as being the most conveniently situated for the members of the two congregations. The sermon was preached by the Rev. Charles J. De Coux, Archdeacon of the diocese of Pittsburgh, and the candidate was presented by the Rev. Robert Kell, rector of the church. These, with Archdeacon Abbott of Ohio, Archdeacon Bigham of Pittsburgh, and the Rev. Messrs. T. B. Yates, W. G. Moffat, and J. W. Miller, united with the Bishop in the imposition of hands.

DIED

FONTAINE.—Entered into life eternal. at Ventnor, N. J., July 25, 1913, MARY VIRGINIA, daughter of the late John B. and Elizabeth Cartwright FONTAINE.

"None knew her but to love her;
 None named her but to praise."

CANTONI.—In Brooklyn, N. Y., on July 10th, aged 70 years, Mrs. CLARA OLSEN CANTONI, widow of Salvatore Cantoni, and a life-long member of the Church of the Messiah. The funeral was held at the residence of her son-in-law, Louis E. Bomeisler, Esq., the Rev. Lawrence A. Harkness officiating.

HOLEMAN.—Entered into rest, the Rev. FRANK R. HOLEMAN, at Jacksonville, Fla., July 5, 1913.

Requiescat in Pace.

LORD.—In Montreal, Canada, on July 17th, aged 18 years, Miss DOROTHY LORD, lately of Burlington, Vt.

MASTICK.—In Burlington, Vt., on July 20th, aged 68 years, Mrs. JOSEPHINE MASTICK.

PRIME.—In Montpelier, Vt., on July 18th, HORATIO H. PRIME, formerly of St. Albans, where the funeral was held.

WAGHORN.—Entered into rest on July 22nd, AGNES V. WAGHORN, beloved wife of Charles A. Waghorn of Brooklyn, N. Y., and daughter of the late Ernest Webb, Esq., and Elizabeth Webb of Brighton, England.

"May she rest in Peace."

RETREATS

HOLY CROSS.—A retreat for priests at Holy Cross, West Park, New York, conducted by the Rev. Father Bull, Superior S.S.J.E., will begin Monday evening, September 15th, and close Friday morning, September 19th. Please notify GUEST-MASTER, HOLY CROSS, West Park, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

A MID-WESTERN rector needs unmarried curate for work in parish and missions. State salary, age, and references. "R." care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

YOUNG, unmarried, clergyman, very successful, chaplain largest hospital United States, desires curacy. Trained best institutions, uni-

versity, seminary, this country and abroad. Musical, able preacher. Spiritually minded and energetic. Thoroughly Catholic. Best references. Address "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

THE REV. PERCY DIX, priest in charge of the Church at Latrobe, Pa., will be giving up his present position at the end of September, and, therefore, desires to make arrangements to commence work in some new field about the first Sunday in October. Music a specialty. Reference, the Bishop of Pittsburgh.

PRIEST (colored) graduate in arts and divinity, desires work in Eastern or Central diocese, to begin about October 1st. Experience in large city. "GAMMA," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires town or suburban work. Under 35. Married. Graduate. Capable. Sung Mass. Living Stipend. "CATHOLIC," LIVING CHURCH, Milwaukee, Wis.

WANTED—Parish or diocesan or city missionary work. Reasons for change, financial. Address "ACTIVE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—By September 1st, an organist-choirmaster for an Ohio parish. Must be competent to take charge of a boy, and mixed choir, and expert in the training of the boy voice. Salary of \$600 can be doubled by a good teacher of voice and piano. Best of character, references required. Address full information to "LIEBER," care LIVING CHURCH, Milwaukee, Wis.

THE vestry of St. Andrew's Church, Detroit, is receiving applications for the position of choirmaster and organist. Apply, Rev. Wm. L. Torrance, 200 Putnam Ave., Detroit, Michigan, giving references.

WANTED.—Student organist for Church School. Liberal Scholarship. Address, "CHURCH ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Organist-Choirmaster, send application with references, credentials, etc., to J. B. GIBBLE, rector, Burlington, N. C.

POSITIONS WANTED—MISCELLANEOUS

WANTED.—Change of position by boy-voice and adult voice expert, also concert organist. Willing to locate any part of U. S. American and English Cathedral trained. Sixteen years' experience. Excellent testimonials and references. Address "GREGORIAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and choirmaster (F. A. G. O. 1913) desires better position. Expert choir trainer and recitalist. Address, with particulars, to "O," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Expert with all voices. Highest references. Address "ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED teacher (lady) with first-class testimonials desires a position, preferably in a Church school. Address Box 31, Waterford, Va.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. AUSTIN ORGAN Co., Hartford, Conn.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. This school closes from June 15th to September 15th. All letters will be answered addressed to Sister THERESA, St. Margaret's Convent, South Duxbury, Mass. Vacancies for two pupils.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

PRIEST HOST; people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

COMMUNION BREADS and Scored Sheets. Circular sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL REGISTRY, NEW YORK.

RECTORS and assistants nominated for parish appointments. Write for circulars to 147 East Fifteenth street, New York. Vacancies always.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL-TRAINED ORGANISTS will arrive from England this month. Records guaranteed. Churches in need, address 147 East Fifteenth street, New York.

SUMMER RESORT

THE BERKSHIRE HILLS, an ideal autumn vacation country. Guests seeking modern farm home for rest or recuperation, comfortably accommodated. Excellent carriage and automobile roads, trolley, tennis, hunting, mountain climbing. Booklets. THE HOMESTEAD, Great Barrington, Mass.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman, Co.

CONVALESCENTS

DR. GRACE WOLCOTT of Boston will receive a limited number of patients in her home at Heath during the summer months. The class of patients received are those who are recovering from operations, or those who for any reason are below the normal plane of health. A letter of reference from the attending physician should accompany applications, which should be sent to Dr. GRACE WOLCOTT, Heath, Mass.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President*.
GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 300 missionaries abroad and 800 native clergy and other helpers—look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends.
Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.
THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

EPHPTHATHA APPEAL

The Church Work among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Springfield, Quincy, and Michigan City needs assistance as usually rendered by its friends and others on the Twelfth Sunday after Trinity.

Rev. GEORGE FREDERICK FLICK,
General Missionary.
214 E. 55th St., Chicago, Ill.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad street, Newark, N. J.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Will you or your church become one of a thousand subscribers of \$120 annually; thus providing definitely and surely for the present liability, \$120,000 per year?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

Legal title for use in making wills: the "General Clergy Relief Fund." The national, official, incorporated society.

THE GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCURE, *Treasurer*,
Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

PUBLICATIONS

LITERATURE ON THE NAME OF THE CHURCH

Several tracts relating to the Name of the Church have been published by THE AMERICAN CHURCH UNION for free distribution and a set will be sent to any address on receipt of two-cent stamp for postage.

These tracts are simple, courteous, plain statements of what the advocates of the Correction movement desire to accomplish. Address Rev. ELLIOT WHITE, secretary, 960 Broad St., Newark, N. J.

OBER-AMMERGAU

The best description of Ober-Ammergau is the little book by E. Hermitage Day, D.D., entitled *Ober-Ammergau and the Passion Play*. It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this historic town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FATHER WAGGETT'S "HOLY EUCHARIST"

The second American edition of Fr. Waggett's *Holy Eucharist with Other Occasional Papers*, is now ready. The book was out of print for a few months, and the frequent calls for it during that time showed how necessary it was to keep the book in print, for anything by Fr. Waggett is always read with great interest. Orders can now be filled promptly. Price 1.25; by mail 1.35. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"SOME VITAL QUESTIONS"

A book of sermons by the above title has just come to us from England. The *Church Times* says of it:

"Such a book as *Some Vital Questions* is worth a hundred volumes of vague, conventional sermons and addresses. The vicar of St. Olave's, York, is determined that those who listen to him shall be compelled to face realities, and answer searching inquiries. He sets before them incisive criticism of popular religion and popular irreligion. On some of the questions of Holy Scripture, as 'What wilt thou have me to do?' 'Wherein have we robbed Thee?' and 'Wherein have we despised Thy Name?' he bases sermons which discover the vagueness and utter inefficiency of much that passes for religion with Englishmen, who conceive of religion as a means to general well-being, to prosperity, to civilization, commercial morality, social order—anything rather than as a definite and personal relation to God. He shows that the riotous individualism of English religion has issued in the complete confusion of simple minds as to its primary aims and duties, its obligations and activities. These converting and awakening discourses insist upon

what is essential, and are excellent models for all preachers, especially those whose work is missionary."

The price postpaid is 65 cents, and the above notice will commend the book to American Churchmen. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

ENCYCLOPEDIA BRITANNICA

For sale, second hand but in good condition, one set *Encyclopedia Britannica*, Twentieth Century Edition, 30 vols. with American Supplement. Werner Co., 1902. Half leather binding. Original price \$68. Will sell for \$25, carriage unpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHINS' HYMNAL

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

EDITION A. Cloth bound, size 7 x 4 1/4 inches. List price, 1.00. Net price, .80; by mail .93.
EDITION B. Cloth bound, larger page and type, size, 7 1/2 x 5 1/4. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND

EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.
EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.
EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.
EDITION B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.
ORGAN EDITION. Large type, size 12 x 8 1/2 inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

TUCKER'S HYMNAL

Choir Edition, with Notes, 1.00; by mail 1.18.

HUTCHINS' CHANT AND SERVICE BOOK

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service, Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12 x 4 1/4 inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL

WORDS AND MUSIC EDITION

In full cloth, stamped in ink. \$25 per 100. Single copies .35.
In extra cloth, stamped in gold. \$50 per 100. Single copies .60.

SPECIAL BINDINGS

Pulpit Edition, in Morocco Skiver, gold edges, 1.50 per copy.
Gift Edition, in Limp Levant, gold edges, 2.50 per copy.

WORDS ONLY EDITION

In limp cloth. \$10 per 100. Single copies 15c.
The above 100 rates do not include transportation.

Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litania, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.,

484 MILWAUKEE STREET, MILWAUKEE, WIS.

BOOKLETS FOR CHILDREN

The Child's Desire, and Other Poems.
The Books of the Bible in Verse. By "Gretchen."

Each book 5 cents; 50 cents per dozen.
The first of the above named has a very beautiful cover of Christ Blessing little Children, printed in colors. There are several charming poems selected from different authors, the first being, "I think, when I read that sweet story of old," and ending with "Little Lamb, who made thee?"

The second is a versification of the Books of the Bible, whereby even the Kindergarten class could memorize them. There are four lines in

each verse, and each book of the Bible is named separately. The first of course, is *Genesis*, which reads:

"In *Genesis* we read
By whom the world was made,
And that on sin of guilty man,
The curse of God was laid."

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

PRAYER BOOKS AND HYMNALS

CHURCH PEWS EDITION
Size, 5 $\frac{5}{8}$ x 3 $\frac{3}{4}$ inches

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
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- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 10301—Hymnal to match, \$26.00 per hundred.
- No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
- No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cents postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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may be purchased, week by week, at the following and at many other places:

NEW YORK:
Sunday School Commission, 416 Lafayette St.

(agency for all publications of The Young Churchman Co.)

E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
Fred I. Farwell, 34 Summer St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut St.
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M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 N. Charles St.

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A. Carroll, 720 N. State St.

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The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
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LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis., A. R. Mowbray & Co., London.]

HENRY HOLT & CO. New York.

Marxism vs. Socialism. By V. G. Sinkhovitch.
Price \$1.50 net.

THE CHURCH AT WORK

DROWNING OF ARTHUR E. BARNES

TO THE long list of fatal drownings of promising young candidates for the sacred ministry, from the grandson of the late Bishop Cox in Lake Geneva, to the present, was added Arthur E. Barnes of the class of '14 of Trinity College. After taking the services and duties at St. Joseph's Church, Rome, N. Y., for four Sundays previous to July 27th, that the rector, the Rev. A. L. Byron-Curtiss, might have a respite, he went to the latter's Nat Foster Lodge in the Adirondacks, with the rector's daughter, Miss Helen, and her god-mother, Miss Eva M. Hossfelt. While bathing he met death on July 29th, from cramps and failure of cardiac action, rather than from real drowning. While in a playful mood he caught hold of the gunwail of a motor-boat, and was towed a few feet, then let go and sank, never to rise again, all in less than two minutes. Oars and life lines were thrown to him, but in vain. The body was recovered in about an hour and was subjected to the efforts of a physician, but life was extinct.

Mr. Barnes, who was in his twenty-second year, was the fourth in a generation of staunch Englishmen who had founded and supported Gethsemane parish, Westmoreland, N. Y. While the tragedy occurred deep in the forest of the Adirondack mountains, through the efforts and influence of his rector, the body was gotten out to steam roads within a day, the inquest held and the funeral conducted by the Rev. A. L. Byron-Curtiss and the Rev. William Cook, representing the Bishop, on August 1st. Mr. Barnes, who only since Eastertide had become a postulant, had endeared himself to all with whom he came in contact by his gentle, kind, and positive ways. His rector had quickly recognized these qualities and had fondly looked forward to the time when he might present the young man for Ordination.

RECTOR FOR MILWAUKEE PARISH

ST. JOHN'S CHURCH, Milwaukee, has called to its rectorship the Rev. Frank H. Stedman, rector of St. Stephen's Church, Cin-

cinnati. Mr. Stedman is a graduate of Western Reserve University, Cleveland, and of the Episcopal Theological School at Cambridge, Mass., and was ordained deacon in



REV. F. H. STEDMAN

1906 by Bishop Vinton, priest in 1907 by Bishop Lawrence. He served as deacon at St. James' Church, New London, Conn., and was afterward rector of St. Peter's Church, Delaware, Ohio, curate under Bishop Reese at Trinity Church, Columbus, and then rector of his present parish. Mr. Stedman is 39 years of age and is married.

VIRGINIA CLERGYMAN UNDER INVESTIGATION

THE PICTURESCUE ACTION of a clergyman of the diocese of Southern Virginia, the Rev. Charles S. Davidson, in burning his vestments and Prayer Book publicly and violently denouncing the Episcopal Church, from the ministry of which he declared that he then and there withdrew, has been widely circulated through the daily press. There is more to the story, however, that has not thus far been told in these papers. It appears that last spring charges of alleged grave financial irregularities against Mr. Davidson were filed

with the Bishop of the diocese, who thereupon appointed a committee of investigation, as the result of which steps were taken to proceed with an ecclesiastical trial with Mr. Davidson as defendant. Two members of the committee of investigation have given out the following statement of facts:

"Members of the Episcopal Church and others have expressed considerable interest in the somewhat remarkable utterances of Mr. Davidson. A peculiar phase of the matter is that for sometime it has been understood in the neighborhood of Fincastle and Buchanan in Botetourt county that a committee of investigation had been appointed by the Bishop of the diocese of Southern Virginia last spring to investigate certain charges of a financial nature reflecting upon Mr. Davidson's ministry in Buchanan. The committee reported the result of its investigation and steps were taken by the ecclesiastical authority to proceed with a trial, and it was arranged to hold the sessions of the court in Roanoke beginning July 28th.

"It appears that there is wide variance in the statement which Mr. Davidson has issued as to the grounds for his voluntary action and the nature of the charges preferred by the committee of investigation. The charges contained in the presentment were not referred to in Mr. Davidson's statement. He has for some weeks been in possession of a copy of these charges.

"Owing to the absence of several members, the trial court did not convene in this city this morning. Surprise was expressed at Mr. Davidson's interview, as it represented new matter entirely. There is no knowledge of the next step that will be taken by the Rt. Rev. A. M. Randolph, Bishop of the diocese."

Of the committee of investigation the chairman was the Rev. Robert C. Jett. It is stated further that when report of the findings of the committee was made to the Bishop, the defendant was notified and given the canonical opportunity to choose from a list of eight clergymen a court of five to try his case. He ignored the charges and the request to select a court. Thereupon, Bishop Randolph named five clergymen to try the

charges and fixed July 28th at Roanoke as time and place for trial. Finding that several members of the court appointed could not be there, the call was cancelled by telegraph and members of the investigating committee, which under the routine procedure had become a prosecuting committee, were notified that the court would not meet on that day.

Mr. Davidson was rector of Trinity Church, Buchanan, at the time that the acts charged in the indictment are alleged to have been performed. He resigned his position last fall and has since been assistant at Christ Church, Charlottesville, until July 1st, when he resigned that position also.

GIRLS' FRIENDLY SOCIETY HOLIDAY HOUSE

THIS SUMMER is the fifth in the successful venture of a Holiday House for the Girls' Friendly Society of the diocese of Western New York and the fourth vacation spent on



G. F. S. HOLIDAY HOUSE
OF WESTERN NEW YORK
On Conesus Lake

Conesus Lake, not far from Geneva. The house is opened from July 1st to Labor Day, and Miss Katharine E. Hayes of Geneva acts as house-mother. Members and married branch helpers pay \$3.50 per week for board and associates pay \$4.00, while week-end guests pay \$1.00 and \$1.50. The house accommodates ten girls, but occasionally, as over Sunday, fourteen are taken care of. Most of the girls come from Buffalo and Rochester, while a few come from other points in the diocese, such as Medina, Olean, and Brockport. Last year nearly eighty-five girls availed themselves of the privileges of Holiday house, and it is expected this year that the number will be fully as large if not in excess of previous years. Boating, bathing, picnics, bon-fires, and fancy dress parties form the diversions which make each and all report "a most glorious time" upon their return home. An unusual feature in connection with this work is the fact that the organization has not solicited a penny for the maintenance of the house, the money has all been given voluntarily, and everything which such places require has been forthcoming. It is deemed best not to purchase a house but to rent one each summer, so that from time to time a new resort may be visited, provided it is accessible to both ends of the diocese.

EVENTS AT THE CHINESE MISSION IN SAN FRANCISCO

ON ST. BARNABAS' DAY the Rev. Daniel Gee Ching Ng, deacon in charge of the Church's Missions to the Chinese in San Francisco and Oakland, was advanced to the priesthood in Grace Pro-Cathedral, San Francisco. It was a remarkable service, at which two Orientals were ordained to the sacred ministry, the other ordinand from the Far East being Mr. Paul Hidehisa Murakami, a Japanese who was made deacon. Of the three others admitted to Holy Orders, two natives of England were priested and one American was ordered deacon. Some fifty

Chinese and Japanese were present. The reverence and devotion of the oriental Christians was widely commented on.

On the morning of the Seventh Sunday after Trinity, in the chapel of the San Francisco mission, the newly ordained priest in charge celebrated his first Eucharist. It was, perhaps, the first time a Chinese priest had offered the Holy Mysteries in the Chinese language on the Pacific coast. On the next Sunday the communicants of the Oakland mission assembled to join for the first time in offering their highest act of worship in their own tongue, and in receiving the Holy Communion from their own priest. The young men of both missions take great interest in their church and their own priest. At his ordination they presented him with a beautiful white chasuble, and two of them have learned to serve at the altar.

Shortly after his ordination the newly ordained priest announced to his friends his engagement to a young lady of the Chinese Congregational mission, Miss Wan King Yoak. On the evening of July 29th the wedding took place in Grace Pro-Cathedral. About four hundred Chinese and American friends of the bridal couple assembled in the beautifully decorated church to witness the ceremony, which was performed by the Bishop of California. Each portion of the service was repeated in Chinese by an interpreter, the bride's pastor, from the marriage service of the Holy Catholic Church in China.

CHURCHES BENEFIT BY MRS. BROWN'S WILL

THE WILL of the late Mrs. Jane Frances Brown of Providence, R. I., widow of Joseph Rogers Brown, founder of the Brown & Sharpe Mfg. Co., which was filed July 31st, contains many public bequests and gifts to charity. The Providence Bulletin says: "Much good will be done by these bequests; the sick and the unfortunate will have reason for remembering the woman who during her

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Books on Ceremonial

So many inquiries are made regarding matters of Ceremonial and Ritual, that the following list is given for reference

Why and Wherefore

Simple Explanations of the Ornaments, Vestments, and Ritual of the Church. By the Rev. H. WILSON, M.A. Cloth, 25 cents; by mail 30 cents.

The Ritual Reason Why

Edited by the late CHAS. WALKER. Revised and corrected by the Very Rev. T. I. BALL, LL.D. Cloth, \$1.00; by mail \$1.05; paper, 50 cents; by mail 54 cents.

This is a book of reference, covering every possible question one may formulate, in regard to the services and customs of the Church. It is made in Question and Answer form, not for the purpose of study, but better to bring out the explanation. It is well illustrated, and has a very complete index, so that one may find whatever is required very easily.

The Congregation in Church

A Plain Guide to a reverent and intelligent participation in the Public Services of Holy Church; with brief information concerning the Six Ritual Points; the Principal Rites and Ceremonies of the Church; Ecclesiastical Vestments and Ornaments; Sacred Seasons, Feasts, and Fasts; Liturgical Colors, Ecclesiastical Terms, and various other matter appertaining to Catholic Worship. Cloth, \$1.00; by mail \$1.07; paper, 50 cents; by mail 55 cents.

The Ceremonial of the English Church

By VERNON STALEY. Fourth edition, revised, with 16 illustrations. Cloth, 60 cents; by mail 66 cents.

Studies in Ceremonial

Essays illustrative of English Ceremonial. By VERNON STALEY. \$1.50; by mail \$1.58.

Among the most important essays in the volume are "Bowing at the Name of Jesus" and "Bowing Towards the Altar." It is a book particularly useful to the clergy.

The Ornaments of the Minister

With 41 plates and 34 figures in the Text. By the Rev. PERCY DEARMER. Cloth, 60 cents; by mail 66 cents.

This is one of the volumes in that very valuable series, "The Arts of the Church." Our clergy should use their best endeavor to have this series in the public library of their parish town. A full list sent on application.

What Catholics Believe and Do

By the Rev. ARTHUR RITCHIE. Paper, 20 cents; by mail 23 cents; cloth, 35 cents; by mail 40 cents.

This is not primarily a book on ritual, but gives explanation of many pious customs of the Church.

The Server's Handbook

By the Rev. PERCY DEARMER. 40 cents; by mail 44 cents.

"The directions are very simple and such as could be adapted to almost any parish where a reverent celebration with servers is the custom. The English service is used, but the directions to servers are not materially affected thereby. Until such time as a really satisfactory use, both for priest and for server, is generally accepted by American Churchmen, this book will no doubt retain its position of usefulness in its directions to servers."—Living Church.

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Milwaukee, Wis.

long life gave freely and unostentatiously and who made provision for continuing the work of benevolence after her death, which has now occurred at the great age of ninety years. The will is a most fitting conclusion of a long life spent in good deeds." The will gives \$200,000 each to St. Paul's Church, Pawtucket, and Grace Church, Providence, to be spent for religious and charitable purposes; \$25,000 to St. Joseph's Hospital, R. C.; \$10,000 to the St. Elizabeth Home, Episcopal; \$10,000 to Bethany Home, undenominational; \$200,000 to the Rhode Island Hospital for the erection and equipment of a building for private patients. The amounts given to Grace Church and to St. Paul's are to be invested, and the income is to be at the disposal of the respective vestries for the above mentioned purposes. Besides this there is \$100,000 left in trust for the Rev. William M. Chapin, rector of St. John's, Barrington, but better known throughout the Church as the founder and warden of St. Andrew's Industrial School. After his death this sum goes to his child or children. The Rev. Marion Law, rector of St. Paul's Church, Pawtucket, is given twenty-five shares in the Brown & Sharpe Mfg. Co.

NEW CHURCH BUILDINGS AT NEWPORT, R. I.

EMMANUEL CHURCH, Newport, R. I. (the Rev. Emery H. Porter, D.D., rector), has just completed and dedicated a new parish house and deaconess' home, the gift of Mrs. John Nicholas Brown. The ceremony of dedication was performed on the afternoon of July 31st by the Rt. Rev. James De Wolf Perry, D.D., Bishop of the diocese, assisted by a number of the clergy, and by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, who makes Newport his summer home. In the evening of the same day a reception was held in the house at which testimonials were presented to the rector, Dr. Porter, and to the donor of the house, Mrs. John Nicholas Brown. The tribute to Dr. Porter was found to contain \$2,000 and was inscribed as follows: "In recognition of long and faithful service of our beloved rector during twenty-three years in Emmanuel parish, we present this token as a tribute of our love, friendship, and esteem." A picture of the new building, suitably framed, was presented to Mrs. Brown, inscribed "Let her own works praise her in the gates," and a note of thanks for her liberality and wishes for her happiness.

NEW CHURCH AT ALLSTON, MASS.

BISHOP BABCOCK, the rector, the Rev. Charles W. Duffield, and others took part in the laying of the cornerstone of the new St. Luke's Church at Allston, Mass., last week. In the box under the stone were placed these articles: Photographs of Bishop Babcock, Mr. Duffield, the present buildings, including the rectory and the chapel which has been the parish's house of worship for seventeen years; files of the Church calendar, an historical sketch written by the rector, lists of the officers and the building committee, an order of the day's services, copies of *The Church Militant*, *The Churchman*, *THE LIVING CHURCH*, daily papers, and a package of current coins. The new building is to be made of stone, concrete, and brick, in Gothic style. The cost is \$25,000. Its location adjoins the old chapel and rectory at 44 Brighton avenue, on the corner of Brighton avenue and St. Luke's road, a new street. The interior will be furnished in light oak and cypress.

DEATH OF THE REV. W. M. REILLY

THE REV. WILLIAM MAXWELL REILLY died at his home in San Francisco, Cal., on Tuesday, July 29th, after a lingering illness. He

was ordained deacon by Bishop Kemper in 1861, having previously spent several years in school work at Haddonfield, N. J. For several years he labored in the then missionary district of Northern California, going to San Francisco in November 1894, as rector of St. Paul's Church, a position which he held for fifteen years, resigning in 1909, when he was elected *rector emeritus*. During his rectorship the present church was built. It escaped serious injury by the earthquake of 1906, and the fire which followed. At the time of his death Mr. Reilly was over 70 years of age.

DEATH OF THE REV. F. R. HOLEMAN

THE REV. FRANCIS RADER HOLEMAN entered into rest at Jacksonville, Fla., on July 5th. He was ordained to the diaconate in 1854 by Bishop Smith, and then became the assistant at St. James' Church, Alexandria, La., remaining there a year. During the fifty-nine years of his ministry, Mr. Holeman had charges in Louisiana, Missouri, Canada, Mexico, Kentucky, and Florida, spending the last forty-three years of his life in the latter state. He was a faithful priest, and an indefatigable missionary, and did much good work which will live after him.

MEMORIALS AND GIFTS

BY THE will of Mrs. Charlotte C. Hardy, filed for probate on August 1st, the following institutions of Newark, N. J., are beneficiaries: The Young Women's Christian Association, the Hospital of St. Barnabas, and the Home for Incurables (\$5,000 each). The latter two bequests are to be held in trust, and the income from each is to be used to establish beds. The Hospital for Women and Children and the Home for Crippled Children are residuary legatees.

BY THE will of Mrs. Mary Shippen Orr, wife of Alexander E. Orr, \$25,000 is left to the diocese of Long Island, in trust, for the use of Christ Church, Clinton and Harrison streets, Brooklyn. This gift completes \$40,000 given by Mrs. Orr as an endowment for her parish church.

GRACE CHURCH, Canton, N. Y., has been presented with a new organ, costing \$5,000, the gift of James Spears, the senior warden of the parish. It replaces the organ which had been in use for many years, and was used for the first time on Sunday, August 3rd, a recital following the evening service.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

The Bishop Makes Missionary Journey—Other News

THE BISHOP of the diocese, accompanied by the Rev. C. H. Shutt, rector of Fort Collins, intends to make a missionary trip through the North Park during August.

THE BISHOP has recently appointed the Rev. George H. Holoran, rector of Trinity Memorial Church, Denver, examining chaplain and chaplain to the Bishop, and a canon of St. John's Cathedral, in recognition of his varied and valuable service to the diocese for the past seven years. The Bishop has also appointed the Rev. Charles Herbert Shutt, rector of St. Luke's Church, Fort Collins, an honorary canon of St. John's Cathedral.

MR. FREDERICK DICKINSON and Mr. Don F. Fenn, candidates for Holy Orders, are assisting, respectively, the Rev. George H. Holoran and the Rev. Edgar Jones, during the summer vacation.

THE REV. F. H. TOURET is spending his vacation in England and expects to return to his parish, Grace Church, Colorado Springs, in September.

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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

St. Luke's, Ft. Collins, is fixed for August 24th. Amongst other improvements it will possess a new organ, now on its way from Boston.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Guilford Church Reopened After Extensive Repairs

CHRIST CHURCH, Guilford (the Rev. Edward Livingston Wells, rector), has been reopened after being closed for several weeks for repairs. The inside of the church has been entirely re-decorated in oil colors. The furniture, seats, and gallery have also been entirely re-painted and varnished. The organ has been made over and made more powerful. Rubber matting has been placed in the aisles. The chancel and choir have a parquet oak floor, of the basket pattern. The floor is in memory of a faithful parishioner, a plate thereon bearing this inscription, "In memory of our Mother, Adeline Eliot Stone, July 1913." Christ Church is one of the oldest parishes in Connecticut, having been established in 1744.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Clergymen Speak on Socialism and Religion—Summer Services at Bedford

THE REV. IRWIN ST. JOHN TUCKER, rector of St. Mark's-in-the-Bowery, New York City; the Rev. William M. Gamble of St. Luke's, Mt. Joy, and the Rev. George I. Browne of St. John's, Lancaster, spoke on "Socialism and Religion," at a mass meeting in Market Square, Harrisburg, on Saturday evening, July 26th. They spoke from an automobile in the open air. They had come from a similar meeting in the court house in Lancaster, where a great audience was present.

By THE kind interest of summer visitors at Bedford, St. James' Church in that place is to be kept open through the month of August. Visitors are there from many parts of the country and they miss Church privileges. There is a good church there and a rectory all well appointed and in good condition. The local people are too few to carry on services unaided.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

A New Church at Coffeyville

ON SUNDAY, July 27th, by request of Bishop Millspaugh, Archdeacon Thompson laid the cornerstone of the new St. Paul's Church at Coffeyville. A short time ago the old property was sold for \$14,000, and with this the parish is beginning a new church, under the direction of the rector, the Rev. William Leroy Doud.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Bishop Lawrence Guest of Harvard Alumni—Other News

BISHOP LAWRENCE, who is now in England, was the guest of the Harvard Alumni at dinner in London lately. Another guest was President Lowell of Harvard.

DEAN ROUSMANIERE of St. Paul's Cathedral, Boston, arrived home from his European trip on July 23rd.

THE REV. JAMES SHEERIN and family of South Boston started for Europe on July 24th.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop.

Purse Given to Rector at Raleigh

A FEW friends of the Rev. Milton A. Barber, rector of Christ Church, Raleigh, N. C.,

made up a purse, and insisted that he take a needed vacation. Mr. Barber is spending the month of August with his brother at Detroit, Mich., and at points on Lake Huron. He expects to be back in his parish on the first Sunday in September.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Woman's Auxiliary Delegates and Alternates

THE FOLLOWING delegates and alternates have been appointed to represent the Pittsburgh branch of the Woman's Auxiliary at the triennial meeting of the society to be held in New York in October next: Delegates, Mrs. M. C. Adams, Mrs. H. P. Allen, and Miss Jane Cuddy, Pittsburgh; Mrs. W. C. Hawley, Wilkensburg, and Mrs. F. C. Hutchinson, Sewickley. Alternates, Mrs. Daniel Duroe, Miss M. E. Phillips, and Miss Buckmaster, Pittsburgh; Miss Frances Howell and Mrs. A. J. Wurts, Uniontown.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

Visit of the Bishop of Wuhu—Other News

THE RT. REV. D. TRUMBULL HUNTINGTON, Bishop of Wuhu, China, paid a visit to Bethlehem, Glendale, the Mother House of the Sisterhood of the Transfiguration. On the Eleventh Sunday after Trinity, he preached on the awakening of China, and the opportunities for the Christian religion there, at St. Paul's Cathedral, Cincinnati.

SUMMER visitors to Cincinnati during August will find Canon S. B. Purves at the Cathedral, and the Rev. Frank H. Nelson, D.D., at Christ Church. There is no relaxa-

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tion for a moment of the splendid work of these downtown churches.

THE FEDERATION of Roman Catholic societies of Hamilton county has issued a scholarly criticism of one of the cheap and nasty magazines written by the Rev. Francis J. Finn, S.J., which it describes as "vulgar, pagan, and immoral." This federation is appearing before the public as an active power for good.

THE REV. CANON CHARLES G. READE is recovering from a severe attack of carbuncles, which for a time entirely incapacitated him from duty.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Settlement House Opened—Activities of Girls' Friendly Society—Sunday School Convention

THE SETTLEMENT HOUSE was opened August 1st, in West Nashville, by a society of Churchwomen, principally the Daughters of the King. Mrs. Sanford Duncan of St. Anne's Church is president, and Mrs. Boylston of Christ Church is supervisor of nurses. It is located in Cherokee Park, in the mill district. The work, primarily, is to care for the sick, especially sick babies.

THE GIRLS' FRIENDLY SOCIETY of Memphis has moved its lunch room from Main street to North Second street. Three hundred girls

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in business are served here daily; and after September 1st the G. F. S. Inn will be opened on the third floor, same building, as a lodge for working girls, thus making it possible for such a girl to live respectably on the small wages received. At the Inn, the women of the Girls' Friendly Society are brought in contact with the girls in a friendly way. Mrs. William Andrew Smith of Grace Church is the president. This is considered the most important social service work in Memphis.

THE SUNDAY SCHOOL convention of the Fourth Department, Sewanee, will meet at the latter place, August 5th to 10th. The speakers will include Miss Mabel Lee Cooper, Dr. A. T. Barrett, Prof. S. A. Mynders, the Rev. W. D. Buckner, LL.D., and the Rev. Loaring Clark, D.D.

CANADA

News of the Dioceses

Diocese of Algoma

A LARGE number of subjects of live interest occupied the session of the July meeting of the deaneries of Algoma and of Manitoulin Island. The meeting was held on Manitoulin Island at Gore Bay. Bishop Thoruloe gave an exhaustive address after matins on the first day. Some of the subjects discussed were: "Church Symbolism," and "Why men do not go to church." Church Unity came in for a share too, also the Sunday school. The Bishop remained some time on the island, visiting the missions, Indian and white.

Diocese of Saskatchewan

A STRONG appeal for means for furnishing the Church Worker's Hostel at Saskatoon has been made by Miss Bashford, the head of the home. She speaks of the many lonely teachers out on the prairie to whom the hostel, with its opportunity for occasional rest and holiday, will be a boon indeed.

Diocese of Calgary

AN OFFER has been made by the president of the G. F. S. in the diocese of Salisbury, England, to provide funds for the purchase of four church sites in the diocese of Calgary.

The Magazines

THE REV. DR. LEROY TITUS WEEKS, recently resigned from St. Stephen's mission, Newton, Iowa, and now in Evanston, Ill., has two poems in the current number of the *Century Magazine*. Of the sonnet, "A Double Star," the editor in chief writes Dr. Weeks, "There are three poets in New York who covet the first line of this sonnet of yours. Any living poet might be proud of having written that line."

THE STAFF OF LIFE

IT HAS been said that the history of civilization is the history of the culture of cereals. Bread is "the staff of life," and the kind of bread we eat indicates our individuality. In agricultural institutions throughout the world to-day, men are searching far and wide for new cereals, for species of grain that will grow in high altitudes, in deserts, on rocky soil, in a word, for anything that will increase the food-producing power of the earth. And to this ceaseless endeavor we largely owe it that in civilized lands the ghost of famine has been practically laid, and that the granaries of the world are ever full. Wherever famine stalks abroad, civilization is far behind the times.

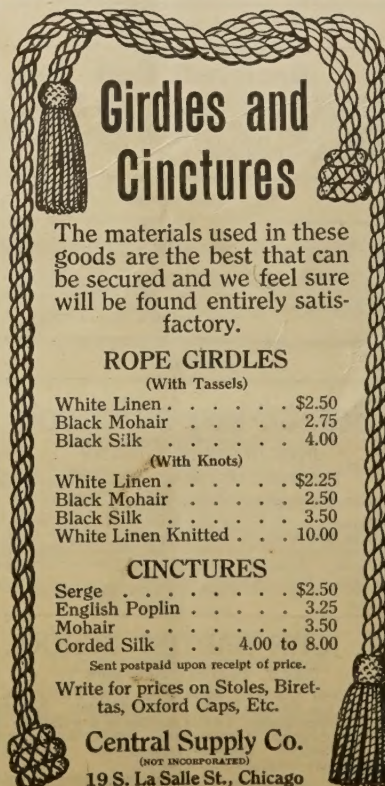
In a recent number of the *Popular Science Monthly* an article appears from the hand of Professor R. Chodat of Geneva, Switzerland, under the caption, "A Grain of Wheat," in which he says: "Is it, then, any wonder that

since the most remote antiquity germinating wheat has been the symbol of mysterious and hidden life, that in their religious ceremonies the ancients attached so much importance to cereals offered on the altar that our modern artists, putting aside the petty themes of political events, have glorified the beauty and nobility of harvests, the poetry and mystery of sowing, in justly renowned paintings?"

Strange that, with all this, the origin of wheat has been wholly shrouded in mystery, and that for more than a century botanists have in vain sought for the home, the true home, of this greatest gift of God. Ketschy, a great botanical collector, early in the century had found a wild plant in Syria which had been recognized as a primitive form of wheat. The buried secret of the ages was about to be discovered. The attention of a young Jewish scientist, Aaron Aaronson, later the director of the Haifa Agricultural Station in Palestine, was called to this fact. He started to investigate the subject with the greatest thoroughness, and in 1906 and especially in 1908 he discovered the fact that the land of Palestine is the true home of the wheat-plant and that from the mountain slopes and valleys it has spread all over the globe.

Professor Chodat tells us that the importance of this discovery cannot be overestimated, since it opens up the possibility for science to do over again in a few years what nature has done in the course of ages; that is to say, by scientific crossing so to multiply the species of wheat now in existence, that it may be possible to raise this precious cereal in localities where it could never be raised before.

What a wonderful land Palestine is! The home of the people of God, the birthplace of the oracles of God, the home of the God-man, the home of Christianity, the spot whence the Bread of Life was spread all over the world for the satisfying of the hunger of the human heart. Is it not eminently fitting that at this late day science should establish the fact that from this spot also natural bread was spread broadcast over this hungry world of ours?—*Christian Observer*.



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